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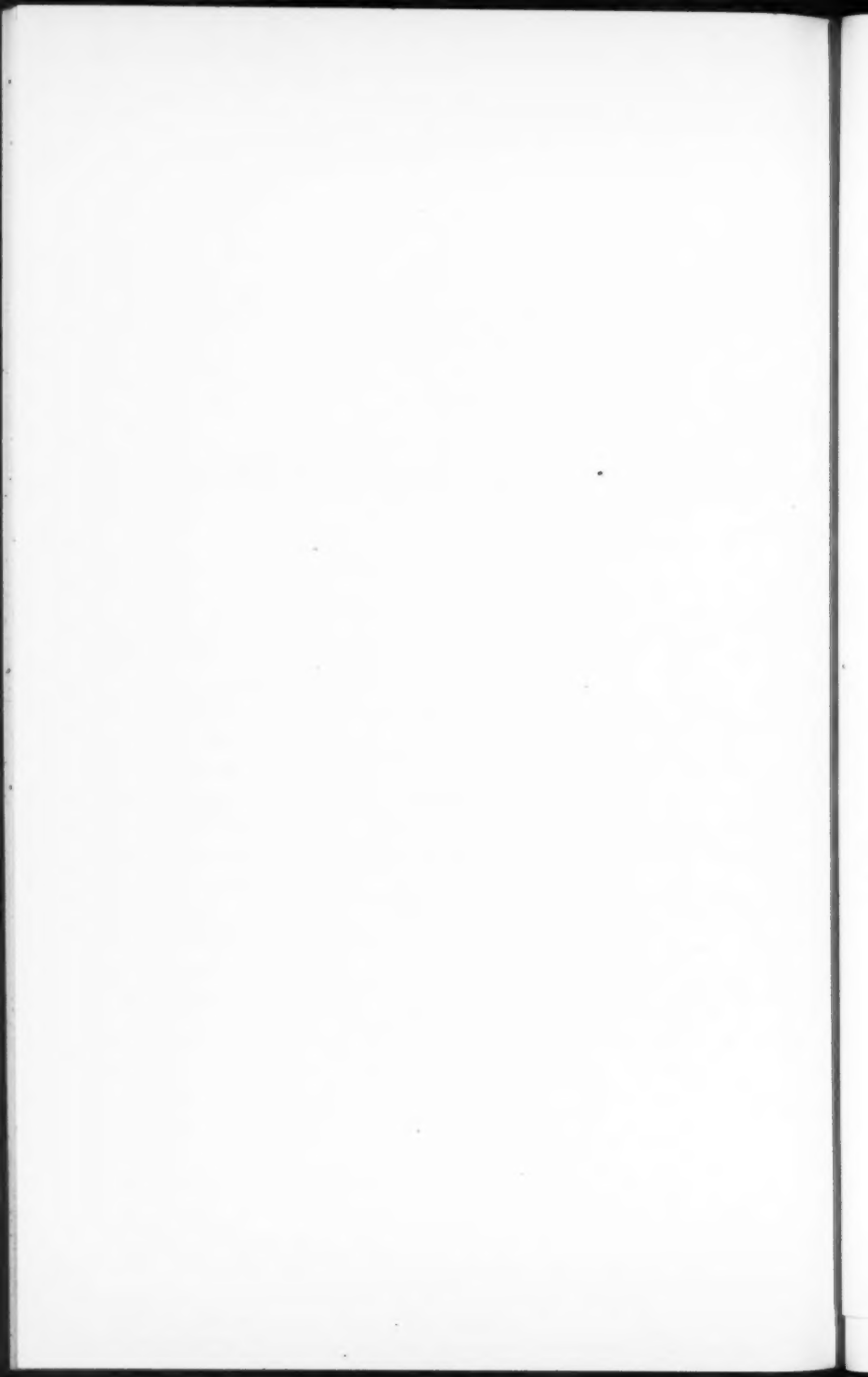


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SUMMER RESPITE

The close of the month of June will see our tens of thousands of religious teachers enrolled once more in summer sessions for teacher education. The zeal of the consecrated teacher knows no surcease. There was a time when the months of July and August spelled rest and recreation for hard-working teachers. Now those months are a period of intensive "in-service" education. The teacher does not resent this. She sees her work in the light of the mission of Jesus Christ to the world. She may be teaching anything from primary number to advanced biology, but her spirit is ever the same: the work must be done as perfectly as possible, because nothing shoddy or second-rate is worthy of the Master whom she serves. In her annual retreat she renews her own personal ideals and re-dedicates herself to the work that lies before her. There is no more noble work than to fashion the character and form the morals of the rising generation. The religious teacher does not neglect to put the pupil into possession of a body of truth derived from nature and Divine Revelation, but she cannot forget that the ultimate purpose of education is to bring the pupil's conduct into conformity with Christian ideals and with the standards of the civilization of his day.

The most sacred work may become routine. The annual retreat and the annual summer school sessions mean hard work, but they give to the teacher an opportunity for reformation of self and improved preparation for the work of her vocation.

SOUTHEASTERN SUMMER SESSION

In June, 1942, the Catholic Committee of the South opened a Southeastern Branch of the Catholic Univer-

sity Summer Session. The first purpose of the school is the better preparation of the Catholic teachers of the South. The organization and maintenance of schools in the South, writes the Reverend Thomas Quigley, Director of the School, present difficulties not found in regions that are more Catholic or more economically secure. The fact that most of the teachers in Catholic schools at least, who are working in the South, come from other parts of the country, and have received their early education in other regions, also presents a problem. It is essential to good teaching that teachers be completely familiar with the environment of their pupils and with the peculiar cultural inheritance of the community in which they teach. This was not the case in Southern schools. The teachers themselves were more familiar with the cultural inheritance and social background of the Northeast Industrial Region than they were with the Southeastern background of their pupils. Previous to the foundation of this school, Sisters anxious to earn their certificates in the States of the South were compelled to seek professional courses in State Teacher institutions where they had no opportunity to learn how Catholic doctrine and practice might be applied to the social problems of the South.

The Catholic University established this Southeastern Branch and accredits the work. Doctor Geoffrey O'Connell, Ph.D., Superintendent of Schools in Natchez, Miss., and Doctor T. G. Foran, of the Catholic University, conducted a survey, won the support of the Hierarchy of the South, and established the Summer School in June, 1942. Doctor Roy Deferrari, Secretary of the University and Director of Summer Sessions, established the courses to be given and engaged the teachers. Doctor John Hagan, Superintendent of Schools in Cleveland, gave invaluable assistance in setting up the courses and in securing a competent faculty. Eighteen religious communities were represented in the student body. One hundred fifty-two teachers registered for the session. They came from the States of Virginia, Kentucky, Tennessee, Alabama, Georgia, Florida, Mississippi, Louisiana, Arkansas, Missouri, and Pennsylvania.

The school begins its second year with a better selection of courses, improved laboratory and library, and more commodious living quarters for the student body. The Most Reverend William L. Adrian, Bishop of Nashville, is proud to have the Summer School within the confines of his diocese. Memphis is a central city for the region served by the school, and Siena College is an ideal site. The Most Reverend Gerald O'Hara, Bishop of Savannah-Atlanta, Episcopal Chairman of the Catholic Committee of the South, looks upon this school as the finest achievement of the Committee to date. The school's affiliation with the Catholic University assures its success.

WHITHER ARE WE GOING?

The New Hampshire House of Representatives killed a bill that would have allowed public school children to receive religious instruction on released time. This decision was taken just after Prime Minister Winston Churchill declared to the world: "This fundamental element (religion) must never be taken from our schools, and I rejoice to learn of enormous progress that is being made among all religious bodies in freeing themselves from sectarian jealousies and feuds while preserving fervently the tenets of their own faith." New Hampshire places an obstacle in the way of the progress of which Churchill speaks. When will America learn that we cannot put God out of His world?

DO STUDY HELPS HELP?

Study aids in religion textbooks can often impede the teaching and study of religion rather than promote it. The attempt of some teachers of religion to rely entirely on the study aids (especially the questions at the end of the chapter), as a substitute for real teaching, defeats the purpose of these aids. This is illustrated by the following actual example. The priest supervising religious instruction in one of our Catholic parochial high

course to the seniors in which a text was used. When the students were asked questions on material already covered, he discovered that from habit they merely looked up the answers to the questions at the end of the chapter. On further inquiry it was discovered that they did this because in their various religion classes throughout their high school course, such answers were invariably all they were required to know. To check the matter further, he held a quiz in several religion classes in the same school after a section had been completed and presumably mastered by the students, and discovered that they were unable to answer general questions based on the text, being familiar only with the specific answers to the questions at the end of each chapter.

Certainly, this is going to extremes. It is in effect discarding the carefully written religion texts, and substituting a brief and necessarily incomplete question-and-answer form. There is much to be said for the view that certain types of aids now in textbooks should be confined to teachers' handbooks and not appear in connection with the text at all. At any rate, the teacher of religion should be impressed with the fact that there is no substitute for explanation and implementation of the subject matter.

It is no wonder that during her history the timeless doctrines of our Church should often in principle be found to be out of tune with the merely timely tenets of secular thought. Neither should it be too surprising that in practice the enduring principles of the permanent Church should sometimes be out of step with the purely contemporary pace of secular teaching. There is no doubt that we have and shall always have the truth that must be taught. There might, however, well be disturbing doubt that we may not now have the most telling method of teaching. It is, indeed, a fact that Christ is with us all days, and that the Holy Spirit will abide with us forever. It is, however, also a divinely proclaimed fact that the children of this world are wiser in their generation than the children of light. This is not to say that their principles are more expedient, but that their practices may, in some instances at least, be more immediately efficient, and that the combination of some of their practices with all of our principles might be more effective. In short, it means that, while ours are the only religious principles which properly and always apply, we may well learn from others how to apply them with profit here and now.

There is at least one fault in most of our otherwise probably valid criticism of so-called modern progressive education. This fault is the failure of the critics either to recognize or to admit its worthwhile characteristics. For there are certain useful features of secular education which should be frankly admitted and might well be adopted even by the otherwise critical. There is especially one fault in the otherwise prudent Catholic adaptation of progressive methods—the failure of Catholic education as a whole to grasp the profound significance of that emphasized feature of the progressive program which currently is called *guidance*.

The important place which guidance should play in contemporary religious education has, unfortunately, not been as yet practically appreciated by our personnel, nor properly apportioned in our programs. The deplorable inattention to guidance as the final purpose of our religious educational activities has doubtless been occasioned by its neglect in the past. That is to say, it has been caused by the fact that we are, for the most part wisely, traditional-minded not only in theories but also in techniques; we are reluctant to innovate for fear that we may thereby become "radical." However, whatever may have been its occasion and its cause, the current lack of guidance as a distinct but integral part of our curricula can hardly any longer be conscientiously justified. The need for it is glaring, and the opportunities for it are growing. One might suppose that all would realize the need, even if they failed to recognize the opportunities. But the fact seems to be that we are neglecting the opportunities because we do not sense the need.

The need for guidance in our schools has become more evident as the result of the war-time demands on our youth. It must be remembered, however, that these demands have merely emphasized the need; they have not created it. There will be equal need for it when the war is over, just as there was need for it before the war began. For guidance is not something extraordinary, but a part of the normal process of education. Thus, the warrant for the question "What Is Wrong with Our Schools?"—recently proposed in a pamphlet written by Bishop John F. Noll—lies partly at least in the fact that true and adequate guidance has been conspicuously absent from our scholastic schedules. It is true that, since eternal salvation is our *final* aim, we cannot accurately measure the success of religious education. However, since earthly sanctity is our *first* aim, we can at least approximate a valid appraisal of our accomplishments in the teaching of religion. From such an evaluation it is evident that what we have done in religious education is not enough. It should be equally apparent that of all the things we have not, but might and should have, done in that realm, guidance is the

most elementary. We are, thus, clearly subject to the judgment: "These things you ought to have done, while not leaving the others undone." What we have lacked is not, indeed, the earnest will to succeed but rather the effective success of the *will*. Guidance is the training of the will. It is, then, an indispensable part of Catholic education because it is an essential part of *total* education.

The Catholic Church has always been the courageous protagonist of *total* education. Unfortunately, our practice has not always been consistent with the defended theory. The demands of total war have disclosed not only the past neglect but also the ever-present need of total education. In explanation of the disclosures regarding the insufficiency of our past educational endeavors as a nation, we Catholics have in many instances immediately argued that there can never be total education without religion. Religious leaders of every faith have always decried any attempt to educate man without religion, and in adhering faithfully to the principle of religion in education the Church has not been a lone fighter in the field.

However, we have no more reason to be complacent with our contention that total education must be religious than we have to be comforted with our allies of other faiths. Since such practical allies are our antagonists in fundamental principles, there can be but partial agreement between their creed and our contentions. Despite whatever accord may seem to exist between their and our aims and attitudes, ours alone is still the task of total education. The realization of this fact should make us the more concerned with the further fact that our concept of total education has not been any more practically successful than theirs.

During their history they, as we, have been but fractionally successful in achieving their aim. For, whatever may be the validity of their and our ventures, whatever the possibilities for good in their and our programs, the product of their and our well-intentioned efforts has thus far fallen very short of approaching the desirable, and is not at all proportionate to the energy expended. It may be true that their salt has lost its

savor, but may it not also be true that ours is seasoning indigestible food?

If this failure of other faiths may be explained by the fact that the content of their teaching, divorced from the divine source, lacks total basic truth, it may immediately be asked why our own educative efforts, wedded to such totality of truth, have not been more successful. We have certainly striven to provide whatever we conceived to be feasible instruction. We have given much time and thought to the bettering of our instructional methods by coöperative discussion and planning in conferences and conventions. We have kept conservatively abreast of the times in the adaptation of modern techniques, and many of the acceptable proposals of recent pedagogical psychology have been advantageously applied in our religion classes.

Why, then, has our religious education not produced the harvest of truly Christian souls which all this zeal and practical fertilizing of an essentially productive field seemingly foreshadowed? Our contention that religion must be included in all real education is undoubtedly true. Unfortunately, our contention is almost trite, and a truth that has become trite is one that has lost the practical force of its truthfulness. We must do more than proclaim the truth that without religion real education is impossible; we must produce the products which we claim religious education alone can create. It is proverbial that "truth is great and will prevail." However, when one views the tests to which truth has been put and fails to pass, one is somewhat cynically inclined to inquire when victory will come. It is astounding that one who is profoundly and sincerely convinced that he knows the truth should, in the face of devastating ignorance or denial thereof, be content to rest, when that truth is obviously not the power it should be. It is, indeed, the very note of finality implied in the famous cited maxim which lessens its ability to engender anything but haphazard hope, and tends to foster merely a feeling of present helplessness. If, however, it is problematical how the triumph of truth will be achieved, it is clear that success is impossible until truth has proved itself. We have rightly

proposed the unique value of religious education, but a practical world has weighed our claim in the balance of achievement and found it wanting in concrete fact. If our insistence that *total education must be religious* has met with indifference and in some cases scorn, it is possibly because we have not made good our claim that *religious education is total*.

TOTAL RELIGIOUS EDUCATION

While insisting that religion is essential to total education, we have not always interpreted religion in its *total* significance. We have emphasized the soul, and we have enlarged on its eternal salvation. We have not altogether ignored the body and man's temporal success, but we have not considered these latter our special concern. We have, in fact, dealt totally not even with the soul. Howsoever religious it may otherwise be, education can never be total while *any* part of man's nature is neglected. Our formal education has failed in large measure to foster physical fitness in our students. To meet the minimum requirements of the armed forces, physical training programs have become mandatory in our schools for the duration of the present crisis. Sound bodies, however, are desirable not only because they are essential material in national emergencies, but also and much more notably because they are an important means of spiritual health in man's natural environment and for his ordinary welfare. Concern with the proper regard for bodily health merely in such times as these, and mainly because it is now patriotic, is both deplorable and dangerous. It is deplorable because it is not permanent, whereas the need for it must ever perdure if man is to be at peace even with himself. It is dangerous because it is not primary, but emphasizes in the totalitarian fashion man as a creature whose physical prowess is necessary for the protection of the State rather than for his individual perfection. The welfare of the individual is an end to which even the State is ordained as a means. Attention to man's physical development, then, should be regulated by religious considerations. It should be motivated by the permanent moral and psychological

reasons of natural law rather than by the momentary expediency of national legislation. The care of the body is a moral duty, and the proper observance of this duty is always a patriotic contribution, not alone because of its material benefits for the common good but more especially because of its influence on the spiritual health of both society and the individual. In neglecting the physical we have hampered the spiritual development of our pupils, since the body is the medium through which the soul must grow. If a sound mind is required for the knowledge of religion, a sound body is no small determinant of its practice. The interrelation of body and soul is a factor which we cannot afford to overlook in our efforts to make religion the practical force that it should be.

Physical fitness, however, is not the only human factor neglected in our formal education. There is at present, as a part of our war effort, a great hue and cry for what is called *morale*. This is not merely the same thing as that knowledge of morality on which our religious instruction has insisted, although it should be a reasonably expected consequence of religious and moral instruction when this matter is complete. It was recently reported in the press that a retired high-ranking Army officer contemptuously spurned *morals* and stressed *morale* as the main non-material factor in a satisfactory soldier. We cannot, of course, accept his statement as it stands. However, it may well be that he was contemptuous, not of morals, but only of the moral influence of the moral instruction which he knew many, at least, of his men had received. He may subconsciously have intended to criticize the inadequacy of current religious education. For it is certain that such education means more than the religious instruction we have ordinarily provided. If we have not achieved our total aim, it is perhaps because we have not utilized *all* the means.

EDUCATION OF THE WHOLE MAN

Total education is not merely a curricular sum of academic subjects; it is an organic system centered in and held together by a controlling theme that is com-

mon to all science: *religion*, which is the only common denominator of learning as of life. Just as man's *physical* relation to his God is the first and determining fact of his existence, so his moral relation to God is the finally decisive fact in all his other relationships, whether these arise from within or from without himself. Consequently, man's moral relationship with God *should* consciously and, consciously or not, *must* ever be the fundamental determinant of his immediate design no less than of his ultimate destiny. This is obviously to say that religion, defined as man's relationship with God, is not only the most consequential influence on his fate but also the only force capable of coördinating his faculties. If this is true, it is because religion concerns not only the soul but also the body—not eternity alone but time as well.

Total education is the education of the *whole* man, and not merely the mass education of all men. It comprehends both the totality of human parts and the totality of human purposes: body and soul, mind and will, temporal and eternal. No one of these parts and purposes is independent of the others. Each has its proportionate importance, and therefore must be allotted its proportionate place both in the concept and in the conduct of education if this latter is to be total. One of these aspects and elements of man's nature cannot be emphasized at the expense of another without thereby being harmed itself. Neither can any one of them be neglected without an injurious effect on all. Total education, then, implies coördinated attention to all. Only by such coördination can the whole man be brought into all possible harmony with himself. Only by such harmony can he be properly at one with his neighbor. And, finally, only thus can he be perfectly related to his God.

EDUCATION OF MIND AND WILL

If religious education has emphasized one part of human development at the expense of the others, it is the *mind*; and if it has overlooked one part to the detriment of all, it is the *will*. We have concentrated on the mind, and we have been all but content to instruct

it with classes in religion, which aimed to prepare man spiritually for the life to come. We have practically neglected the will and the life at hand, even while theoretically admitting that these are of considerable import. Now, man is not all matter, but neither is he all mind. If we must naturally object to what is called materialistic education on the score that it either denies or ignores or neglects the spiritual element in man, must we not also consistently and indeed conscientiously object to the merely partial development of the spiritual element itself? There is more than one faculty in the soul of man. The mind is but one; the will is another, and it must be considered prominently in any concept and conduct of total education.

It is not necessary here to discuss the old philosophical argument concerning the relative value and importance of man's two major spiritual faculties, the power to reason and the power to choose. That is all but entirely a theoretical problem. It makes no difference to our present discussion whether eternal bliss is a matter primarily of mind or of will. What does matter is the point that neither the one nor the other faculty will be of any avail unless each is harmoniously blended with the other in the pursuit of that temporal holiness which is the only means to eternal happiness. It should be obvious that the inevitable interplay and interdependence of these faculties make it imperative that both must receive attention if man is to be integrally educated in matters of the spirit. Despite all our instructional emphasis on the spiritual, we have largely ignored an integral part of the spiritual. In other words, the training of the mind as such accomplishes but half of the total aim of spiritual education. The will must also be directly trained, and the type of instruction we have almost exclusively provided, however perfect for group presentation, is not adequate, since it is principally intended to nurture only the mind. The Socratic principle that knowledge is virtue was scrapped long before the advent of Christianity. If we must condemn that category of educators who would revive such a philosophy of education, then we must honestly admit that in proportion to our correct concept we have the more condemnably failed.

RELIGION AS A SOURCE OF HAPPINESS HERE AND
HEREAFTER

Moreover, we have missed not only the totality of human *parts* but also the totality of human *purposes* in our teaching of religion. In stressing the soul, we have dealt almost solely with its eternal happiness. We have presented religion as a *way to life hereafter* to the exclusion of its value as a *way of life here*. We have doubtless been right in emphasizing the one, but we have been remiss in ignoring the other, for both are within the province of religion, and the one is a very helpful means to the other. The value of the Christian religion for what is termed mental or moral hygiene has by no means been completely investigated or applied. In fact, the surface has scarcely been scratched from the Catholic viewpoint in this field, although considerable efforts have been made to cultivate it by our non-Catholic Christian brethren. Here is another feature of non-Catholic pedagogy which we might well imitate in practice, even if we cannot subscribe to all its principles. One of the things we may and should learn from the attitudes of others is the worth of our religion as a means, not only of procuring happiness hereafter in heaven, but also for providing the nearest possible approach to heaven here on earth in the hearts of individual men. It is, of course, nothing new to emphasize the possibilities for present peace of soul contained in the doctrines of Christ. Why, then, have Christians not begun, at least, actually to renew the face of the earth? It is idle to say that the most we teachers can do is to present and proclaim the truth, but that the world must voluntarily practice it. The whole point of the matter is how they are to be moved *voluntarily* to practice it. It is truly a matter of the voluntary faculty. The step from knowledge to behavior is sizable and covers strategic ground, because the principles must not only be perceived but also personalized if they are to be actively *willed*.

If the truth is to become practically personalized, there must be more to our education than the group instruction of the mass-mind. If, indeed, there be such a thing as the mass-mind, there is certainly no such thing as the mass-will. Men may, undoubtedly,

be taught in groups composed of widely different individuals, and all may grasp the same substantial truth. However, never do all absorb it in precisely the same way. Neither do all perceive a truth in exactly the way it is presented. Each tries, even though unwittingly, to individualize it, to fit it to himself. He makes it mean to him as much as he *wills* it to mean, and the individual will is the most intimate and the most inviolable of man's possessions and powers. It is the final determinant of his conduct. It not only moves; it merits. It is, of course, itself determined somewhat by the mind. As the scholastics say, nothing is willed that is not known. There is, however, no automatic connection between knowledge and volition. For the mind can perceive both good and evil. Why is the one chosen rather than the other?

The answer depends on individuality. All of us are a composite of the same elements, it is true, but we possess these elements in entirely different and unique proportions depending on heredity, endowment, environment and experience. If there are many mansions, as Christ said, in His Father's house, it is because there are many different builders in the Kingdom of God on earth, each with his own quality and quantity of the material from which human nature is made and which he must be guided in fashioning. This is a problem of individualized effort and effect. It is the problem of guidance, the personal fitting of common material to particular shapes and sizes with allowance for whatever temporary preferences may be compatible with the texture of truth. Guidance is the process of preserving, protecting, and perfecting individual worth and dignity. It is the applying of general principles to particular capabilities. Religious guidance, likewise, is the process of supernaturalizing individuals according to their different natural capacities. Christianity can and must, without sacrifice of any essentials, be adapted to every age and clime. It must likewise be adapted to individual differences within an age and clime. It will certainly be adopted by the individuals in this way, and if it is to be properly adopted, it must first be properly adapted to the individuals in instructional presentation. Such instruction must be indi-

vidual and sufficient to supplement the inescapable inadequacy of the preliminary group education. This requires time and a trained personnel. It is laborious, but it will avail us little to spend anything else in furthering the faith unless we are also willing to spend ourselves. This is the only efficient economy of religious education.

Efficiency is measured not by effort but by effect; not by effort of which we have seemingly plenty, but by effect of which we have too little. Without guidance (the necessary individualized adaptation and application of religious doctrine) as its concomitant, our class instruction will not produce either its final or its primary effect. Instruction which does not find its end in guidance will itself suffer from the lack of valid purpose. Seeing that all their efforts fail, our teachers will unconsciously but surely succumb to the temptation to relax their efforts, letting God do the work of Paul and Apollo as well as give the increase. For without guidance there can be little reasonable ground for the pedagogical hope that our instructional efforts and methods will have more than a minimum effect. With *pedagogical faith* we may sincerely believe that our principles of instruction alone are sound; with *pedagogical charity* our instructional behavior may be a truly unstinted striving to have our pupils practice them. It is, however, only when combined with an element of reasonable *hope* of success that our faith and our charity can be preserved from the influence of despair and presumption—despair of being able to do anything and presumption that divine grace will do all things. Hope alone warrants any attempt to practice our ideals. The tower of hope can be raised only on the foundation of all the essential supports, of which the direct and intensive training of the will is one. Otherwise, hope may seem to spring eternal in the pedagogical breast, but it will never amount to anything but wishful thinking, which, in turn, will lead only to further fervent but futile efforts. Our religious education must, indeed, be theologically valid, but our religious educators must also be impregnated by the pedagogical equivalents of the theological virtues if we are to be truly efficient in presenting the practical value of eternal truth.

Religion in the Kindergarten

IT'S A CHILD'S WORLD

REVEREND GERALD T. BRENNAN
Buffalo, N. Y.

Train a child in the way he should go, "and when he is old he will not depart from it!" These words from the Book of Proverbs should be the inspiration, the guiding light, of every teacher of religion.

We whose duty it is to teach Christ to the little ones, have an exalted vocation, a vocation that carries a serious obligation. Ours is the duty to draw children to Christ, to teach Christ and His Way of Life, to plant the seeds of faith and virtue, to direct the child on the right path which will, eventually, lead the child's soul to God. The soul of a child, once it is won, is loyal. To win such a soul is worth every effort that we may expend.

Shall the angel of light or the angel of darkness rule the child's soul? There is only one answer. We teachers heard that answer when we received our commission from Christ in His "Let the little children come to Me, and do not hinder them, for of such is the kingdom of God." The maxims of Christ, not the maxims of the world, must be inscribed on the *tabula rasa* of the child's heart. Once those maxims have been burned into the child's heart, they will not be erased. There may come a period in the child's life when those maxims may be clouded and covered with the dust of neglect, but a healthy religious atmosphere will bring them to light. Time will not erase them. They will not be forgotten. We Catholic teachers cannot fail. We have something to sell: Jesus Christ! Will Christ bless our efforts? If He does not, then He is not Jesus Christ.

How fortunate we are in the subject of our teaching! The adult is a creature of settled habit; it is hard to change him. But the soul of a child is plastic. It is pliable. It is virgin soil with no weeds to choke it. The child comes to us with an open heart. He is innocent, artless, ingenuous. He accepts our words without misgivings. He needs no proofs, no syllogisms. He has no obstacles to overcome. He accepts everything as the truth. To the child, we teachers are Jesus Christ.

There is one truth that many of us forget, namely, that the child of today is the man or the woman of tomorrow. It does not take very long for the intervening years to pass. The impressions of childhood are lasting. What a child learns during his tender years constitutes the foundation of the edifice of his manhood or womanhood. In later years he may delve into theology and the arguments of St. Thomas, but the questions and answers of the Catechism will remain with him long after the theological arguments have been forgotten. On the other hand, the child may never have the advantage of studying St. Thomas, yet, at heart, his study of the Catechism will make him a Thomist. Every Catholic child is a Thomist.

Teaching is a difficult profession. It has its disappointments, but it also has its compensations. What a consolation to know that one has been responsible for making Christ better known! To know that one has led children to Christ! Why, all the gold of this world cannot buy the satisfaction that comes to the teacher from the realization of a job well done.

Our world today is in turmoil. The forces of greed and hatred have run rampant. There is misery, distress, suffering. And why? Because millions of men have grown into manhood indoctrinated with the gospel of hatred. These men were not taught to hate when they reached the age of twenty-one. Oh, no! They were taught to hate as children. They were fed the poisonous doctrine just as soon as they reached the age of reason. It has been hatred, hatred, hatred, all through their lives. They have known no other creed. They have known no other law.

We are making every effort to bring about peace. We want a world of peace, a world of lasting peace. We teachers can play a big part in realizing that condition. Let us begin with the child. Let us teach the child the gospel of love, the love of God and the love of neighbor—in a word, the Gospel of Jesus Christ! Let us be more faithful to our trust. Let us make every sacrifice to do our job well. Let us realize that, just as the child is fashioned, so will the man or woman be fashioned. So will the world be fashioned!

The author of *Angel Food* brings out this point in a story about a boy who was convalescing from a serious illness. One day the boy was given a jig-saw puzzle. The puzzle, when pieced together properly, would show a map of the world. The boy had never seen a map of the world and, for some time, he worked at his puzzle. He worked for more than an hour but had little success. Finally, the boy pushed aside the pieces of the puzzle. It was impossible for him to make a map of the world.

After some time, the boy picked up one of the pieces of the puzzle. He examined the piece closely. Then the boy made a discovery. On the wrong side of the piece, the boy saw a picture of an eye. He picked up another piece and, on the wrong side, he saw a picture of a boy's nose. Then he realized that on the wrong side of the puzzle someone had drawn a picture of a boy.

The boy turned all the pieces of the puzzle on the wrong side. He began to work again. In a short time, the puzzle was finished. There before him was the picture of a boy.

Then the boy turned the puzzle over on the right side. Sure enough, on the right side of the puzzle was the map of the world.

Need I point the moral of this story? *Make the child right, and you will make the world right!*

RELIGION FOR THE LITTLE ONES

SISTER MARY MARGUERITE, C.S.J.

Ascension School
Minneapolis, Minn.

If one studies the work of the truly Catholic home, one may learn what the moral and religious training of the kindergarten ought to be.

In a Catholic home religion is veritably "caught," for the child hears God's name spoken with reverence, he sees the family pray, he knows the family goes faithfully to Mass, to Confession, and to Communion. He hears prayers said for the living and the dead. He learns about Easter and Christmas from mother's lips and by sharing in the celebration of these feasts at home and in church. He learns in the same manner about Ash Wednesday, Holy Thursday, Good Friday, about St. Blaise's day and other religious festivals. He visits the crib and the altars of the Blessed Virgin and St. Joseph, with mother holding his hand. He learns from her where Jesus lives on the altar, and why the light burns always in the sanctuary. He learns to take holy water and to genuflect by doing what mother and father do. He learns what he can grasp of the story of the crucifix from mother's lips.

He learns by word and example that God is the Father of all—of poor, rich, black, white, red, and yellow. He learns from his parents to live this belief by sharing with others. He sees mother caring for sick neighbors, giving food to those in need. He sees his parents show respect and reverence toward all who come to enter the home, regardless of race, color, or creed. He sees kindness shown by the members of the family toward each other. He learns from mother that we give to others in the spirit of sacrifice. She will need to explain: "No, dear, we don't give away what is useless to us. We give even when it hurts to give." Under mother's guidance the child grows in virtue as he grows in stature. He learns truth, obedience, courtesy, helpfulness, and coöperation. The

mother, in leading him on to practice virtue, instinctively takes into consideration the child's age, natural traits, and his stage of development. She is a patient, gentle, and careful gardener. Although she is ready to encourage, to lead, and to protect when necessary, she is also willing to strengthen by punishing with pain, if that is the best treatment. Her work lasts from sun-up till sun-down. The home itself with the aid of grace is the instrument God uses to accomplish His work of spiritual building. There is no time better fitted for this gardening work than in the years before six. It can never be done so easily again.

The kindergartner, who in truth is mother during school hours, must necessarily coöperate in and augment this work. She will do well if in the beginning days of the school year she brings into the kindergarten, after school hours, the mothers of her children, explaining to them at this time the partnership that is theirs. She can do this with no fear of hurting anyone. Even the convert mother will rejoice at the practical help the Sister can give. All will rejoice at the inspiration which a deeper realization of this task of spiritual building brings. There will be mothers whom we have judged ignorant or careless of their responsibility, but who will come back to the Sister again and again for help in following this before unrecognized vocation.

The kindergartner, due to her experience in story telling, should be able to give her children a religious foundation that will make Christian living meaningful. This will simplify the training process and make it more effective. Again and again this year the children have heard the simple truth presented in story form: "Mary was Jesus' mother. Because she was such a good mother, Jesus says to each of us: 'You may have her for your mother, too.' He says this to you, Mary, and to you, John, and to you, Helen."

This impressed little Gloria, a Protestant child, so deeply that she burst out one morning: "I think Mary is a sweet honey. I'd tell her that if I could see her. No, I don't *like* her; I just *love* her. I *like* all boys and girls, but I *love* Mary." Since then day after

day she has spoken of her love for Mary. This is Gloria's spontaneous response to what she knows of Mary.

I have seen a little negro's face light up each time he hears Blessed Martin tell: "God wanted some of his children red; these are His Indian children. He wanted some black; these are His Negro children. He wanted some to be white. He wanted to be Father to all these children."

One can never remind the child too often of such truths as these: "God looks down and sees His little child resting when he has been told to rest—and God is pleased with him. God loves to see His little child minding as the Christ-Child minded, or helping as the Christ-Child helped, playing or being happy as the Christ-Child was happy."

Early in the year and all through the year, even after the home at Nazareth and the Christ-Child are made the focal point for study and imitation, I find that such ideas as, "I am God's little child, I should act as God wants His little children to act," catch the child's imagination and move his will just as effectively as the imitation of the Christ-Child moves him.

Rudolf Allers says a too high model causes many spiritually ambitious people to lose heart. May it not be that many a little child will say in his heart: "I can't be like the Christ-Child who is God"? For this reason, and because I see the children rejoice in God's fatherhood, I prefer to stress the idea of being a good child of the Heavenly Father, who knows of what His child is made: "He only wants me to try," is a point of view we should keep constantly before the mind of the child. The truths which I find give meaning to prayer and living with God are briefly these: "I am God's child. My home is in heaven. God loves me so much, and wants so much that I reach heaven that He has given me Mary for my mother and a guardian angel and many saints to help me safely on my way there." Out of knowing these truths one may easily lead the child to want to talk with God in words he understands. We can express it thus to the child: "You will want always to say 'good morning' and 'good

night' to God your Father, who loves you and is so good to you." We can lead the child to want to share God by praying for others and helping the missions even at the cost of sacrificing a "candy penny."

As we follow the church year with our children, we can make an occasion to teach the meaning of Baptism in stories which present God, our dear Father, His joy, Mary's, our guardian angel's and our patron saint's joy at our Baptism. At the time we are teaching Baptism, why not ask the mothers of our children to celebrate the anniversary of the child's baptism by a simple family party? In this way and by means of other simple devices which will come to your mind, you will impress these truths so firmly that they will become part of the thought life of the child.

In connection with Baptism we shall want to introduce the child to his patron Saint. We should on some occasion as All Saints' Day or Valentine's Day have a party for the Saints. On this day we can give each child a life of his own Saint, in valentine form, told very briefly. The teacher can use these stories from time to time for story hour. She can ask the mothers of the children to coöperate so that in the end each child will be familiar with his own Saint. Let each Saint teach the children some lesson. "St. Louis can teach us reverence for Jesus' name. St. Francis can teach us to praise God."

Fitting preparation should be made for the child's meaningful celebration of the feasts and seasons of the church year. Even secular feasts may be used to bring the child into contact with God. "Washington would tell us to pray for our flag and love it. Lincoln would tell us to pray for our flag and our country."

One of the most important functions of the home at this period of the child's life is to form good natural habits and right attitudes. We as teachers can never value this work too highly. Good natural habits and attitudes form a basis for right spiritual and moral growth. Kindergarten is the time and place for the child's growth and development. Let us keep this fact carefully in mind. Formal school life as such has not and should not begin here. The study of difficult factual material and dogmatic truths belong to a much later

period of the child's life. Teacher-planned and executed projects belong to a later educational period. The criticism made by nursery school teachers that the kindergarten has become a place of teacher-chosen activity is unfortunately too well founded. Let us determine to make the kindergarten, for which we are responsible, what it should be. Let us as we live with our children in the kindergarten do our part toward directing spiritual, mental, moral and physical growth, so as to give the child a basis for efficient life.

I conceive of the Catholic kindergarten as a garden for the development of the natural-supernatural life of the child. The soil of the garden is the physical equipment: sand blocks of various types and uses, finger paint, easel paint, clay (natural) and permo-plast, wagons, jungle gym, basketball equipment, picture books, balls, puzzles, beads and a large play-house equipped for housekeeping, including dolls that may be dressed and undressed. The activities resulting from the use of these materials are the means of the child's growth. The teacher who is the gardener by her encouragement, her calm, her unselfish interest in each child, strengthened by her natural and supernatural love for God's little ones, will create a wholesome atmosphere and become a stimulus for growth in nature and in grace.

Through the activity program we can begin to fulfill the functions which Rudolf Allers proclaims the duty of all Catholic Education. He says that Catholic education fails if it does not make the child aware of his value. First, he must be made aware of his spiritual value as a child of God. What value must my soul have if I am truly heir of heaven, with Mary, the angels and saints appointed to help me get there! There are other values of which we can make the child aware, for each one has many values. God has been generous with His gifts of nature and grace. I stress again the fact that natural gifts can be made a basis for supernatural. Therefore, awareness of them in order to improve them is essential to natural and supernatural growth.

One child will discover through use of his body in play, in large muscle activity, in cutting and in coloring,

that he has motor skill. Motor skill has social values in games, dancing and play. Motor skill gives grace and poise to the body, and this reacts by giving self-confidence to the child. Motor skills aid him to make lovely things. Lack of motor skill, if later discovered, may often lead to the destruction of his self-confidence and poise in his own group. Practice in motor control helps in many cases. The teacher should encourage this practice. It is the kind thing to do. Correct posture can be achieved by practically every child. "God made your little back beautiful and straight. He wants to see you grow straight."

The sound emotional development of the child will go forward safely in the well-ordered kindergarten. Fun in games, fun in sand and dramatic play, fun in finger painting and in manipulation, and fun in story hour, joy in living in a Christian environment, joy in the free use of and experimentation with materials, are all valuable emotionally. Again and again I have seen the child who has lost self-confidence because he lacks social skills, due to bad home training, or the child who is insecure for some other reason, find security through this means. - If by chance the child possesses real skill in the use of some material, his security will be more quickly insured. The awareness that Sister, mother, and the boys and girls recognize and admire his achievement, does wonders to the child. The teacher can do much to bring about recognition of ability in the child himself. She can bring it about through recognition by the group.

In the kindergarten properly directed, the child will increase in kindly attitudes. The undesirable attitudes will begin to drop out. Harry saw an awkward child struggling with a job of pasting stripes on the flag, and said with an air of criticism: "He is making a mess of that. He doesn't want to do it right, but I do. See, mine is perfect." To this I replied: "No, Harry, you are making a mistake this time. Tom is trying. He is trying very hard. But pasting is not easy for him. God likes Tom's trying. God won't mind if the flag looks messy." I believe there is real value in speaking in this manner to a child. I believe with "grace" such words can have great value.

I believe that if such words are said again and again to a child in different situations and with kindness on the part of the teacher they will become a means of grace to the child. They may indeed become a part of a storehouse of useful memories.

The social development of the child is bound up very closely with a normal emotional life. In the free social living of the home or kindergarten there will be clashes. Children will show each other their unlovely traits. The teacher will watch carefully. She will study her children in order to help rather than be a stumbling block. Hands off is the best policy at times. Again instruction is necessary, as in the flag incident above. One can best use the accidents and incidents of the day to lead the children to form right attitudes, to change wrong emotional responses to right ones, thus leading children to live more as those should live "who are God's very own children." When a child has hurt another, the teacher can help the child to have a real sorrow. Saying, "I am sorry," often has for its motive averting punishment, or disapproval, or criticism. Rather suggest to the child: "Show John you are sorry. Show him you did not think or did not mean to hurt him. See John likes you; that is why what you did hurts him so. He wants you for his friend." In one case on such an occasion I saw the offender choose John in game time. John was so overjoyed that instantly the offender and John were locked in embrace. With the spiritual growth of the child the emotional and social life of the child should become more effective. According to St. Thomas, this should be true.

Right attitudes toward industry, toward achievement, can be developed through an activity program in a properly equipped kindergarten. During the years five and six the child through play should obtain an achievement attitude. The necessary play space and equipment, as well as the time to use them over daily long periods, are absolutely necessary. Lack of any of these three will hinder their growth. This is the finding of the Viennese School of Psychology as taught me by Dr. Charlotte Buhler. My own observation tells me it is true. We can also bring about an increase

in power of observation through building and drawing activities. I have discovered that power of observation as shown in constructive drawing correlates highly with first grade reading success. Right attitudes toward work, the qualities of perseverance, patience, power of concentration, all correlate highly with first grade success. To a certain extent, these can be encouraged and trained through use of the normal activities of play time such as block building, housekeeping, painting, drawing and clay work, both at home and at school. Always we can help the child know God wants him to grow better in singing or whatever his talent may be. God is pleased to see this happen to His little child. Never need we separate natural growth and development from what is spiritual.

I have left until last the intellectual development of the child. This development will go on hand in hand necessarily with the others. It will be benefited by growth in any and all of them. Here we can encourage the achievement attitude. The child should feel responsible for knowing the rules of the game, the words of a song, the specific directions in a given situation, the music of certain rhythms, and the words of lovely poetry. He should be encouraged to think out solutions for room problems and for his own personal ones. The child who has skill in remembering, in voice quality, in rhythmic interpretation, can be made aware of his talent, just as the child who can achieve in drawing, building or clay work has been made aware of his gift.

Let us then take seriously our work of coöperation with the home in development of the whole child. Because our task is difficult, because we are dealing with such varied personalities and in view of the sacredness of the task, we shall need help. Let us seek this help before the altar each morning. Let us ask God, the Christ-Child, Mary, the guardian angel, and the patron Saints of the children to help us. Let us each night thank God for whatever success seen or unseen has been achieved. Let us ask Him for the grace to see and overcome in ourselves those faults of character which may impede His work. In this manner we may hope for ultimate success.

Religion in the Elementary School

THE SOWER SCHEME AND ST. AUGUSTINE

REV. LOUIS A. RONGIONE, O.S.A., M.A.
Augustinian Preparatory Seminary
Staten Island, N. Y.

One of the chief characteristics of man is that he can build on the past. The knowledge acquired by one generation can be transmitted to the generations that follow. This fact should give us who are living in the twentieth century of the Christian Era a distinct advantage over our predecessors; for we are the beneficiaries of a rich social inheritance which has accumulated over the centuries. To those who are employed in the field of education this is a particularly consoling fact. When we weigh and ponder over and use the vast treasures which educators of the past have bequeathed to us, our progress is well under way. The so-called progressives, therefore, who break with the past and who are continually "starting from scratch," may be running breathlessly, but they can never really make true progress. The past has too great a lead on them.

While it is true that education must be deeply rooted in the past, it does not necessarily follow that modern methods in education are departures from the past—at least, not from what was best in the past. We find in the field of religious education those who view with suspicion the recent efforts which are being made to improve the methods of teaching religion. These people tell us that the Church has been teaching religion successfully for the past nineteen hundred years without these "new-fangled" ideas. Their cry is: "*Nihil innovetur*"; but they forget the second part of the quotation: "...*nisi quod traditum est*." Many modern methods of teaching religion are not pure innovations but genuine "traditions" in the strictest sense of the word. They are our inheritance from past ages.

One of these modern methods of teaching religion is the "Sower Scheme," so called from its official publication, *The Sower*. In this paper, we shall show there are many points of similarity between this method and the method proposed by St. Augustine, especially in his *De Catechizandis Rudibus*. Obviously, the scope of this paper cannot be widened to include a full analysis of either method. We shall merely choose for comparison distinctive features in the matter of approach, emphasis, content, and method of the "Sower Scheme," and we will correlate these with Augustine's principles of religious instruction.

The proponents of the "Sower Scheme," chief among whom is Father Drinkwater, begin by asking themselves the very fundamental question of why we bother at all about this problem of imparting religious instruction and what exactly is the object in view. They answer this question by saying that their object is to open the door to God's treasure house, and so to captivate the pupil by the glittering display of God's treasure of religious truth.¹ Augustine implies this same question and has this to say by way of an answer:

"The more widely I desire the Lord's treasure to be distributed, the more am I bound when I perceive that the stewards, my fellow-servants, find any difficulty in dispensing it, to do all that I can that they may be able to compass easily and readily what they diligently and earnestly desire."²

Now, let us ask further: "Why open up God's treasure house; why teach religious truths; what is the aim of religious instruction?" Father Drinkwater answers us in the name of the "Sower Scheme":

"All things considered, however, let us be content to stick to the original aim of *The Sower*, modest as it may be: to help our school-children to become good practicing Catholics in after life. It is capable of generous interpretation, and it has at least the advantage that the degree of its attainment is verifiable by observation or even to some extent by statistics."³

¹ John T. McMahon, *Some Methods of Teaching Religion* (Burns, Oates & Washbourne, London, 1928), p. 70.

² Joseph P. Christopher, *S. Aureli Augustini . . . De Catechizandis Rudibus*. Translated with an Introduction and Commentary (Catholic University Press, Washington, D. C., 1926), Chapter I, § 2.

³ Francis H. Drinkwater, *Religion in School Again* (Burns, Oates & Washbourne, 1935), p. 172.

This aim works right in with what may be considered the theme of the "Sower Scheme," namely, that *religion is a life to be lived and not merely a subject to be taught*. The "Sower Scheme," therefore, recommends that religion be presented rather as something to be done, a life to be lived. It lays emphasis upon the activities of religion, both the personal and the liturgical activities. It points out, too, that this practical conception of religious instruction presupposes some familiarity with the life of Christ, who is our Model in this life to be lived, this activity to be done.

Now, all these ideas are contained in Augustine's work on catechizing. In the twenty-fifth chapter of the *De Catechizandis Rudibus*, Augustine makes a strong, well-motivated appeal to the pupil to flee hell and to long after the delights of heaven. He goes on to tell the pupil that heaven is to be earned by leading a virtuous life on earth. He urges the pupil to be firm and courageous and not to follow those who know and believe indeed but lack the personal conviction and the strength of will to do and to live according to their better judgment. Augustine makes faith and the firm resolve to live up to that faith the two conditions upon which the fittingness of a candidate for membership in the Church is to depend. And so he instructs Deo-gratias: "After the instruction you should ask him whether he believes these things and desires to observe them."⁴

Joy in religion may be considered as a slogan of the "Sower Scheme." The literature published by the exponents of this method abounds in exhortations to make religion a thing of joy. Father Drinkwater gives the Scout movement as an example of what he is aiming at when he pleads for joy in the religion course.

"The Scout movement . . . gives a character-training through joy, service, and practical activity. The Scout is expected to perform irksome and disagreeable duties. The ideal aimed at helps him through them, and he brings a joyous spirit with him as he works."⁵

⁴ *De Catechizandis Rudibus*, 26, 50.

⁵ Francis H. Drinkwater, *The Way into the Kingdom* (Burns, Oates & Washbourne, 1922), p. 64.

Augustine realized full well the importance of a joyful spirit both for the teacher and the pupil. He tells the prospective teacher that the pupil will "listen to us with much greater pleasure when we ourselves take pleasure in the same work of instruction, for the thread of our discourse is affected by the very joy that we ourselves experience."⁶ Later on in the treatise, he asks the teacher to seek out the cause of dejection and to apply the suitable remedy which "may relieve that feeling of dejection, and help us to rejoice in fervor of spirit, and be glad in the peace of mind that the performance of a good work brings."⁷

Another principle, advocated by the "Sower Scheme," is to adjust the method of instruction to the natural steps of the child's growth. The "Sower Scheme" advocates the use of methods which have been found by study and experience to suit the age of the pupil and to enlist his interest, attention, and activity. Bad methods kill interest and bore the pupil rather than edify him. Father Drinkwater says: "I think one may fairly call it a *Sower* principle that it is against God's will to bore people with religion."⁸ Augustine, too, warns the teacher against boring the pupil with religion when he says: "We must be brief and not dwell with annoying insistence upon things which they know, but, with discretion, touch slightly upon them."⁹ If we would inspire rather than bore our children with religion, we must know something of the mental growth of the pupil and be able to accommodate our instruction to that growth. God fashioned the child mind according to a certain pattern, and He intends that we treat the child in a certain way. If we learn the psychology of the child's learning process and deal with the child accordingly, we may count on God's coöperation as well as the pupil's. Certainly, God wants us to treat our pupils with love and kindness. Therefore, the best way to accommodate ourselves to the pupil is, according to St. Augustine, "to suit ourselves

⁶ *De Catechizandis Rudibus*, 2, 4.

⁷ *Ibid.*, 10, 14.

⁸ Francis H. Drinkwater, *Religion in School Again*, p. 176.

⁹ *De Catechizandis Rudibus*, 8, 12.

to them with a brother's, a father's, and a mother's love."¹⁰

Finally, we shall touch upon the part which the love of the teacher for the pupil plays in the "Sower Scheme." St. Augustine says that "naught but love fulfills the law."¹¹ This is the thought which Father Drinkwater expounds when he says:

"The Christian religion is spread, and is meant to spread, by love and not in any other way. It is a contagion that is caught, a flame set alight from one person to another."¹²

Father Drinkwater goes into further detail and brings out the fact that the pupil is influenced favorably toward religion only by those teachers whom he thinks friendly to himself. The teacher who has a genuine love for his pupil has at his disposal the most powerful weapon for training the will of the pupil, and we know that the pupil's will training is such an important feature in the acquiring of moral habits of conduct that without it religious instruction is a miserable failure. This, according to St. Augustine, is natural "because the things which we dispense are God's; the more we love those to whom we speak, the more we desire them to enjoy what is proffered them for their salvation; so that if we do not succeed in this, we are sore grieved."¹³

In the final analysis, then, what is our objective in religious instruction? What is it that we want to win for Christ Our Leader? Of course, it is the pupil. But what faculty in the pupil must we reach in order to succeed in our mission of forming other Christs? It is the *will* of the pupil. We know, of course, that it takes the grace of God to move the will, and that grace is a free gift. But how does grace work? Psychologically, what is it that moves the will to action? It is *desire*. It is true that free will presupposes knowledge, and that, therefore, we must teach the pupil truth which is the proper object of the intellect. But, unless a child *wants* to live a Catholic life, it will avail

¹⁰ *Ibid.*, 12, 17.

¹¹ *Ibid.*, 20, 35.

¹² Francis H. Drinkwater, *op. cit.*, p. 178.

¹³ *De Catechizandis Rudibus*, 10, 14.

him little to know the requisites of virtuous living. It is up to the teacher, therefore, to implant in the heart of the pupil a strong and steady desire to choose right as a matter of habit. The pathway to the will, then, is desire; and this pathway is paved with reasoning, factual knowledge, ideals, imagination, emotion and whatever other good means that will increase the strong desire for virtuous living. A proper blend and fusion of these means is bound to create *interest*, which passes over into *desire*, which, in turn, culminates in the *will* and in *action*. When we come to action, to the point where the pupil lives daily a good, practical Catholic life, we have come to the end of the road, we have achieved our goal. And in this the "Sower Scheme" and St. Augustine are at one.

TEACHER EXPLANATION OF THE DOCTRINE OF A LESSON

Not only must content for explanation be selected in terms of pupil needs and development, but its presentation should be simple, brief, forceful and enthusiastic. The teacher should stand and have the eyes of each member of the class looking at her.

The teacher can test his or her clarity of explanation in pupil response, first manifested by alertness in eye and general interest of expression. Although teachers are familiar with unusual cases where some extraneous cause produced apparent but not genuine attention, such is not general.

Lastly, neither the expert theologian nor the experienced primary school teacher can expect to give a good explanation of doctrine to the small child without preparation.

(By Ellamay Horan, *Teacher's Manual for Use with My First Communion Catechism*. New York City: W. H. Sadlier, Inc., 1942, p. 9.)

THE LESSON PLAN IN THE ADAPTIVE WAY (*Concluded*)

SISTER MARY ROSALIA, M.H.S.H.
Mission Helpers of the Sacred Heart
Towson, Maryland

EDITOR'S NOTE: The material published in the May and June issues will soon appear as one chapter in a book by Sister Mary Rosalia on the teaching of Religion to public school children. As many of our readers know, religious instruction of public school pupils is the principal apostolate of the Mission Helpers of the Sacred Heart. They are doing an extraordinarily fine piece of work. Like the author's volume, *Child Psychology and Religion*, published by P. J. Kenedy of New York City, the following development is equally applicable to the parochial school situation. Readers will see in Sister Rosalia's treatment and organization the influence of the Five-Step Teaching Procedure, systematized by Henry C. Morrison and utilized in whole or in part in this JOURNAL during the last twelve years.

II. THE PRESENTATION

In the presentation the doctrine is made known to the pupils. Before preparing it, the teacher asks herself in regard to the content of the lesson:

1. What is essential doctrine?
2. What should be emphasized to develop the proper appreciation of this doctrine in the child and lead to the desired response?

Through picture study and story, the new doctrine is taught to the children. There should be pupil participation throughout the presentation, for the lesson in which the child actively participates is a lesson he learns in an enjoyable way.

There are a number of reasons for insisting on pupil participation. One is the fact that often the children are receiving instruction at the close of the school day, and they are tired and restless. Another is that the time for instruction is limited, and the material to be taught must of necessity be rather condensed. Pupil participation, directed toward emphasis of essentials, helps to hold attention and to stimulate thought.

In teaching the Sacrament of Extreme Unction we tell the story of the illness of Teresa, a girl about twelve years of age, her reception of the Last Sacraments, the graces Extreme Unction brought to her, and her restoration to health. There are three definite divisions to this story: first, Teresa's illness, the visit of the doctor, the call for the priest; then Teresa's re-

ception of the Last Sacraments, with special emphasis on the sacramental graces received; finally, the anointing is told in detail, Teresa's dispositions are mentioned, and her recovery. This is too much for the average child to take in without a break; the material, therefore, is divided into three sections, each of which is first presented, and then worked over by assimilation exercises before the next section is studied. In the presentation of all lengthy new material, this method should be observed.

We show pictures, too—pictures of a very sick boy with the doctor and his mother in attendance, of a serious accident, of a very old person, of Teresa being anointed, and of priests at home and in missionary lands bringing Holy Viaticum to the dying and anointing them.

The first group of pictures illustrates vividly who may receive Extreme Unction; we use those of priests going on sick calls to increase reverence for priests and gratitude for the priesthood; others deepen the children's knowledge of the Church as universal and one in her belief and in her Sacraments, teach implicitly or explicitly the doctrine of the Mystical Body of Christ, and finally arouse appreciation of the Last Sacraments and a strong desire to receive them, through realization of what those Sacraments of God's special love do for the souls of those who are answering their Heavenly Father's call: "Come home." If the pupils respond to this teaching for appreciation, there will be no fear of Extreme Unction in their hearts.

Proof. Presentation of doctrine should include not only what to believe, but also *why* we believe it. A priest once examined a class preparing to receive the Sacrament of Confirmation. The children passed the test of what they believed with flying colors, but when it was a question of *why*, there was no response. Yet, it is easily taught.

Wherever proof fits in naturally with the doctrine being presented, and the reactions of the class indicate that it would be helpful, the catechist quietly and convincingly gives the children proof of the truth of what she is teaching. Just how depends on the age of the

class. All little children require is knowledge of the fact that Jesus teaches us this through His Church. Older children need more. Beginning as low as third grade (with bright children), we have used Old Testament prophecy and New Testament fulfillment with very good results. Of course, the prophecies are simplified.

When there are natural proofs of the truth of a doctrine, these should be given to older boys and girls, but greater emphasis should always be placed on the supernatural proofs. We believe because God has revealed and His Church teaches.

The aim in giving proof is to deepen the child's faith. This tells us what we should not do. There should never be any argument about the truth of a doctrine. Sometimes the boys and girls do propose difficulties in ways that tempt to argument, especially in high school, and even in intermediate grades when the children are in situations at school or in their homes that lead to conflict between what they hear and see, and what they are taught. The catechist should listen calmly and sympathetically and try to understand the difficulty from the viewpoint of the one proposing it. Her attitude of deep, strong conviction, and her simple, rather matter-of-fact answer, help to reassure her pupils, and usually reassurance is what they need.

Many of the difficulties proposed are really the child's attempt to understand. "I don't see how God never had a beginning," does not question that truth, but is an effort to learn it more clearly. "Sister, you said the true religion was always known as far as God had revealed it at any given time. I don't see how they could have had the true religion in the Stone Age." This too is not an argument against what was taught, but a statement of difficulty in understanding it.

Example: For the Sacrament of Extreme Unction, the catechist might write on the blackboard (preferably before class) the quotation from the Epistle of St. James: "Is any one among you sick? Let him bring in the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man,

and the Lord will raise him up, and if he be in sins, they shall be forgiven him."¹ After the class has learned of Teresa being anointed, have the children read this, and tell how St. James' directions for receiving the Sacrament have been carried out. It is understood that fifth grade would know a little about the Bible, and would recognize it as the written word of God, explained to us by the Catholic Church.

Some fifth grades, deficient in background of religious knowledge through irregular attendance, late registration, or other reasons (as so often happens with these Catholic children of public schools), may find this too much. In that case the catechist would not try to give it to them, but would simply tell them that Jesus instituted this Sacrament and His Church gives it to us.

Application. Application of the truth to the child's daily life is another important element in every presentation. The pupil must know how he should live according to this doctrine. The application is sometimes made spontaneously by the class, it may be drawn from the children by questions, or it may be pointed out by the catechist. The first method is the best.

Not every lesson admits of an application that is to be carried out immediately. A presentation of the Fourth Commandment, for instance, carries with it the application of obedience to lawful authority. Even with little children there would be class discussion of what to do, how to do it, and why to do it, right here and now, today and tomorrow, and the children would be taught to ask God please to help them with His grace to keep His fourth Law.

Example: Other presentations (as, for instance, the lesson on Extreme Unction which we have been considering) have no immediate application in the sense of something the pupil is to do now. But there is an application; there is an appreciation of this Sacrament that the catechist wants to develop in the children, and there is the Catholic attitude toward death that they should acquire, or in which they should be strengthened.

¹ *Revised New Testament*, St. Anthony Guild Press, Paterson, N. J., Epistle of St. James the Apostle, Chapter 5, verses 14, 15.

They may express it during the presentation, or at its close, in the indulgenced prayer: "O my God, I accept now and always from Your hand whatever death You may be pleased to send me, with all its pain and suffering."

The mere recitation of the words of the prayer in the foregoing paragraph will mean little unless the pupils have been moved to increased love for God our Father during the presentation, and through this are led to accept death as the call of our Father to "Come home," as a child expressed it. This is motivation.

Motivation. A motive has been defined as "a reason for acting that excites desire and moves the will." Motives are driving forces; they give value to the act, and they move the will to act. No person will live what he does not value. The effectiveness of our presentation of Religion to the child depends on the degree to which, with the grace of God, we succeed in making Religion the paramount value in his life, that which he appreciates and loves beyond all other desirable things, and therefore lives.

In the order of importance, supernatural motivation comes first, but in the order of time natural motivation precedes it. In teaching Religion we remember that the supernatural builds on the natural. However, while natural motives should be used to influence the heart and will of the child, more emphasis should be placed on the supernatural. How are we to make this appeal? The catechist should put before the children clearly, convincingly, warmly, the motives for living our Faith that appeal to reason, but an appeal to the emotions should also be made. This is done by suggestion, chiefly. The catechist who shows in word and voice and face her own intense conviction of the truth of what she is teaching, her appreciation of all that God in His goodness has done for us, and her love for God, will arouse similar reactions in her class.

"I've often wondered how appreciation could be taught," a young catechist remarked, "and in the lesson I observed yesterday, I saw. It isn't so much by word, though that is included; it is more by the expression of one's own appreciation. When you spoke of heaven, your voice changed, and then, just for a few

seconds, you paused and your face showed what the thought meant to you."

There is another way to teach appreciation, and that is to teach the child not only the beauty, the truth, and the meaning of the doctrine, but also what it means to him. In regard to the affairs of everyday life, we often hear the question: "What do I get out of it?" That is precisely what we teach in developing preferential appreciation that leads to right choice, and in this we follow the example of Our Lord. The Gospels are full of His promises to those who keep His word.

III. ASSIMILATION EXERCISES

Ordinarily, the greater part the class takes in the lesson, the more the children learn. But it must be directed activity. There is a happy medium, and there are also extremes. One extreme is not to allow the children to speak unless the catechist asks a direct question; another is to allow so much discussion that the attention of the class is distracted. A certain amount of spontaneous comment is desirable, for it helps the catechist to learn what is in the minds of the children, their attitudes, their difficulties and their problems. Catholic children who attend public schools have problems that are unknown to the pupils of our parochial schools, problems that are often aggravated by the indifference of parents to religion, or by the inevitable conflict about religion that exists in the mind of the child when one parent is Catholic and the other Protestant. The catechist must know these in order to adapt her teaching to the needs of the class, and to have the spirit of sympathetic understanding necessary for this.

The child must assimilate, or make his own, the truths presented to him by the catechist. This requires activity on his part, so the lesson plan provides assimilation exercises in which the child judges, chooses, arranges, answers questions, gives reasons and motives, matches, identifies, associates, completes—in other words, thinks about and works over the content of the presentation. These exercises may be written or oral or both, depending on their nature and on the circum-

stances under which the children are being taught. When possible, it is better to plan for both.

One of the best methods of assimilation activity is a series of well-planned questions covering the essential content of the presentation. This directs the children's attention to these points, and the answers show the catechist what the pupils have understood, and often how they have reacted to the truths presented.

Example:

What is the Sacrament of Extreme Unction?

For whom is the Sacrament of Extreme Unction intended?

When should we receive it?

How should we receive it?

Why should we be glad to receive the Sacrament of Extreme Unction?

What has this Sacrament the power to do for our souls?

Does it always prepare the soul for immediate entrance into heaven? Why?

What will it do for our bodies?

Why should the priest be called as soon as possible to give this Sacrament?

The following are taken from the *Baltimore Catechism Number One* (revised edition) *with Study Lessons* by Ellamay Horan:²

I. *Use these words in the following sentences:*

afraid	dead	priest	visit
comfort	increases	strong	

1. We should ask the priest to—the sick in any serious illness.
2. We should go for a—just as soon as we know someone is in danger of death from sickness, injury, or old age.
3. A sick person should not be—to receive the Sacrament of Extreme Unction.
4. The Sacrament of Extreme Unction makes the soul—when one is in danger of death.
5. The Sacrament of Extreme Unction—sanctifying grace.

² Catechists who are inexperienced in preparing material of this type, or who are handicapped by lack of time, will find similar exercises for every lesson in this catechism, and in the *Number Two* as well.

6. The Sacrament of Extreme Unction gives
—in sickness.
7. Absolution and Extreme Unction can be
given for at least some time after a person
seems to be—.

II. *Complete these sentences with the words that follow:*

1. Extreme Unction is one of the.....
2. All the Sacraments.....
3. The words "extreme unction" mean.....
4. Extreme Unction is received when we are.....
5. Extreme Unction gives health and strength.....
6. Sometimes Extreme Unction gives health and
strength.....

give grace.
in danger of death.
last anointing.
seven sacraments.
to the body.
to the soul.

Toward the end of assimilation, when the catechist is assured that the children understand the doctrine, the catechism test in which that doctrine is summarized in question and answer should be closely correlated with the presentation given. Where the definition has been built up and summarized in the words of the catechism text during the presentation, as is sometimes done, all that is necessary is to have the boys and girls verify the definition, reading it from their catechisms. We give an example of how to correlate definitions not so definitely stated in the presentation.

Example: "We studied some pictures that showed us who should receive the Sacrament of Extreme Unction. Tell me who they are."

After the class has named those who should receive this Sacrament, they are directed: "Now open your catechisms at page 156, and read the answer to 'Who should receive Extreme Unction?'" What did this Sacrament do for Teresa's soul? What were the special graces that this Sacrament gave to Teresa when she received it? (Additional questions may be needed

here to draw from them the various effects of the Sacrament.)

The definition for "What are the effects of the Sacrament of Extreme Unction?" is then summarized by the class in the words of the catechism. How did Teresa receive it? What other Sacraments did she receive? Was she satisfied to go home to God if He willed that she should? Now read how your catechism says this.

The entire lesson is gone through in this way, both the questions and answers that are required for memory work, and those that the children are supposed to be able to answer only in their own words. This procedure is valuable for promoting the understanding of the catechism that is necessary for interested study and real learning.

IV. ORGANIZATION

A simple form of organization of material is helpful. This may be made by the pupils with the aid of key words posted in the pocket chart or written on the blackboard, or of key sentences written on the blackboard. Using the flash cards, the class sums up the essential points of the presentation in the proper order. The cards may be posted in the pocket chart and then, with questions and discussion, the class selects them in the order in which they should be placed, and the cards are rearranged in that order. Should there be any failure here, the catechist removes the words that are not where they belong, posts them prominently in another pocket chart, and discusses the matter again with the class. When that fails to bring the desired response, she tells the class where these belong and why, and puts them there. Then the children, using the key words as a guide, give back to the catechist the content of the presentation. One pupil may do it, and then different pupils may be called on to make complete statements in regard to each key word. It is often advisable to allow the other children to comment on these contributions, but to save time and also to train in courtesy, they should be required to receive permission before they speak.

The limited time available for religious instruction

of the Catholic pupil of a public school often makes it necessary to omit this step. When it can be taken, it helps to train the children in connected thought and speech on the subject of Religion.

V. RECITATION

The fifth and final step in the lesson plan is the recitation, in which the class gives back to the catechist the material she presented, and answers the catechism questions in which the doctrine is summarized. Recitation of the lesson taught at a Religion period constitutes the first activity of the next Religion period, whether that be the following day or the following week.

QUESTIONS

Throughout the lesson plan we have spoken of questions. There is an art in questioning. Questions are intended to find out what the children know of facts and of their relationships, to hold the attention and interest of the group by stimulating mental activity and providing for pupil participation. The answers of the class constitute a test for the catechist, for they show clearly what the children have learned, and, on the basis of this showing, she can build to better purpose the next time she teaches. Not all pupil failures are due to catechist shortcomings, but some are, and these we all wish to study earnestly and avoid.

Questioning has another purpose, also. It gives the children an opportunity for the satisfaction derived from an answer that is recognized as worth while by the catechist and the class. In fact, in the hands of a catechist who has the spirit of sympathetic understanding of the child, even a wrong answer can serve a good purpose. Many of the incorrect answers the children give have an element of truth. Select that, and build the correct answer on it.

Here is an instance. The catechist asks: "Where did Our Lord live when He was a boy?" John answers: "He was born in Bethlehem."

The wise catechist accepts this. "That is true, John. Jesus was born in Bethlehem. That is what the prophets had foretold, isn't it? But you remember that

Herod sent his soldiers to kill all the little boy babies in and around Bethlehem, hoping to kill Jesus, too. An angel warned St. Joseph, and he took the Child Jesus and His Blessed Mother to Egypt. Later on, when the angel appeared to him again and told him that Herod was dead, St. Joseph returned to Palestine, and he learned that Archelaus, a son of Herod, ruled in Judea. He knew that this Archelaus was as wicked as his father, Herod, had been. So, wisely, he feared to expose the Child Jesus to the danger of living where that man ruled. Where do you think St. Joseph would go? Not to Bethlehem, for that was in Judea. Do you think he would choose some perfectly strange place where nobody knew him, or go to some place where he was known, and it would be easier to build up his trade as a carpenter?"

If the foregoing fails to suggest the answer to John, he simply does not know. He may be told, preferably by a member of the class.

Sometimes the child gives an answer that the catechist cannot understand. Ask the meaning. A catechist told her children of fourth grade that Our Lord has taught us, in one sentence, how to keep the seven Commandments of God that relate to the neighbor: "And even as you wish men to do to you, so also do you to them."³ This quotation was called for during recitation at the following Religion period, and Margaret did not remember it.

"The Fourth Commandment tells us how to keep all seven," was her answer.

"How does it do that?" the catechist asked, wondering what the child would say.

"Well," came the answer, "the Fourth Commandment tells you to obey your mother, and she tells you not to do those other things."

In Religion class it is extremely important that the pupil should want to answer well. When a spirit of achievement and success is built up in the class, it helps to solve the problems of interest and attention, and the greater problem of study at home. One way to build it is to encourage.

³ St. Luke 6.31.

THEOLOGICAL DETAILS OF "THE REVISED BALTIMORE CATECHISM"

REVEREND FRANCIS J. CONNELL, C.S.S.R.
Catholic University of America
Washington, D. C.

EDITOR'S NOTE: This is the ninth number in a series of articles contrasting the original *Baltimore Catechism* with the *Revised Baltimore Catechism*. Father Connell's articles are planned to help those using the *Revised Baltimore Catechism* as a manual of instruction, pointing out the theological implications, lesson by lesson.

LESSON 20

This lesson, treating of the seventh, eighth, ninth and tenth commandments of God, corresponds to Lesson 34 of the Old Catechism. The five questions explaining the seventh commandment, QQ. 259-263, are substantially the same as QQ. 373-377 of the Old Catechism, but the answers are more detailed and more definite. Thus, instead of the general expression of the former Q. 374 that we must give all men what belongs to them, Q. 260 states that we are obliged to live up to our business agreements and to pay our just debts. In reply to the question, "What is forbidden by the seventh commandment?" the old version mentioned only "unjust taking or keeping what belongs to another," whereas the new Q. 261 mentions stealing, cheating, unjust keeping of what belongs to another, unjust damage to the property of others, and the accepting of bribes by public officials. This last is a very practical addition for our country.

Q. 262, dealing with the restitution of stolen property and corresponding to the former Q. 376, omits the phrase which previously appeared, "otherwise we cannot be forgiven." This is liable to give the impression that restitution must actually be made before God will forgive a sin of injustice, whereas the sincere intention of making restitution as soon as one reasonably can is all that God demands. Q. 263, explaining the obligation of restitution for unjust damage to the property of others, points out that this does not consist

necessarily in repairing the damage (for often this is impossible), but can also be effected by paying the amount of the damage.

The explanation of the eighth commandment in the Revision is considerably more detailed than that given in the Old Catechism. The list of sins forbidden by this commandment, given in Q. 266, now contains "the telling of secrets we are bound to keep." Moreover, the new Catechism employs the more technical word "detraction" instead of "backbiting" and "calumny" instead of "slander," though the latter is added as a synonym in Q. 269. The three sins of rash judgment, detraction and calumny are defined in as many separate questions. The teacher should emphasize as the chief distinction between detraction and calumny that the former consists in telling the true but hidden faults of another, whereas the latter is the injury to another's good name by falsehood. This will be an opportune occasion to point out that the mere fact that something detrimental to our neighbor's character is true, does not justify us in relating it.

Q. 270 is entirely new, and deals with the obligation of secrecy. The answer distinguishes the three general cases in which this obligation is binding: when there has been a special promise of secrecy, when a person's office requires it (for example, the professional secrecy of a lawyer or a doctor), and when the very nature of the matter demands it because of the harm that would otherwise come to another. These three types of secrecy are known in theology as promised, committed and natural secrecy, respectively. Q. 271, dealing with the obligation of restitution consequent on violations of the eighth commandment and corresponding to the former Q. 381, states that this obligation is connected with detraction and the unjust revelation of a secret, as well as with the sin of calumny—the only one mentioned in the old version.

The treatment of the ninth commandment is distinguished especially by its more exact and more explicit discussion of impure thoughts—a matter about which many Catholics, and particularly children, entertain very erroneous notions. The presentation

of this subject in QQ. 384 and 385 of the Old Catechism was liable to give the impression that the mere thought of something impure is in itself a sin. QQ. 274 and 275 of the Revision explain clearly that mere thoughts, as such, are not sinful, though they are likely to be dangerous. The sin consists in the deliberate consent of the will, taking pleasure in something evil presented by the intellect and the imagination.

The treatment of the tenth commandment is practically the same in the Revision as in the Old Catechism, except that it is not now asserted that by virtue of this commandment we are bound to be content with what we have and to rejoice in our neighbor's welfare. To rejoice in our neighbor's welfare is indeed an excellent act of the virtue of charity, but it can hardly be stated that we are strictly bound to do this by virtue of the tenth commandment.

LESSON 21

This lesson, the first of two concerned with the commandments of the Church, corresponds to Lesson 35 of the Old Catechism. However, it begins with the two new and important questions. Q. 279 points out the basic reason for the Church's authority to make laws—the commission of Christ to the apostles, the first bishops of the Church, empowering them to bind and to loose in spiritual matters. Q. 280 teaches that this power is exercised by the bishops, the successors of the apostles, particularly by the Pope who, as the successor of the chief apostle, St. Peter, can legislate for the universal Church.

Q. 281 enumerates the six chief commandments of the Church. Two changes from the old wording should be noted. The fifth commandment now prescribes that we contribute to the support of the Church, whereas the former version stated that we must contribute to the support of our pastors. The sixth commandment, which in the Old Catechism mentioned four particular marriage laws, now simply prescribes in a general way the observance of the Church's laws concerning marriage.

Q. 282 states, like the old Q. 390, that it is a mortal sin to miss Mass through one's own fault on a Sunday or a holyday of obligation. It omits, however, the added statement that those also are guilty of mortal sin who prevent persons under their charge from hearing Mass, since this is only an application of the general principle that it is a sin to induce or to compel others to disobey a law.

Strange to say, the Old Catechism did not enumerate the holydays of obligation. Q. 283 does this, mentioning those that are observed in the United States, which are six in number. In this country we are dispensed from the observance of four others prescribed by universal Church law—Epiphany, St. Joseph, Corpus Christi, and Saints Peter and Paul. Q. 284 explicitly asserts the obligation of abstaining from servile work on holydays, which was only implied in Q. 392 of the Old Catechism. Q. 285 explains in greater detail than the former Q. 391 the reasons which prompted the Church to institute holydays.

Q. 286 explains that on a fast day, although we are limited to only one full meal, we may take a small quantity of food in the morning and evening—a point omitted in the former Q. 393. This same question of the Revision tells us that the quantity and the quality of the food allowed in these minor refectations are determined by approved local custom. Q. 288 defines a day of abstinence as one on which we may not eat meat, omitting the phrase of the Old Catechism "but are allowed the usual number of meals," since a day of abstinence may also be a fast day.

QQ. 287 and 289 tell who are obliged to observe the days of fast and those of abstinence. By the former law are bound all baptized persons over twenty-one years of age and under fifty-nine; by the latter all baptized persons over seven years of age, no matter how advanced in years. Of course, both laws admit of causes that excuse persons from their observance or that furnish sufficient grounds for a dispensation. It is to be noted that only baptized persons come under the laws of fast and abstinence. Unbaptized persons, even when preparing to enter the Catholic Church,

are not bound by these laws. However (though some theologians are of the opposite opinion), it would seem that baptized non-Catholics are obliged to observe the days of fast and abstinence, although those who fail to do so are not guilty of any sin before God if they are sincere in their refusal to admit the authority of the Catholic Church. Children who have not yet passed their seventh birthday, even though they may have attained the use of reason (and perhaps have made their First Communion), are not obliged to abstain, though Catholic parents are advised to train these little ones to observe the days of abstinence.

QQ. 290 and 291, presenting the general reasons for the laws of fast and abstinence and the particular reason for the choice of Friday as a day of abstinence, correspond to QQ. 395 and 396 of the Old Catechism. Q. 292 is a practical addition to this lesson, pointing out that the best way to know the days appointed for fast and abstinence is to be familiar with the instructions given by our bishops and priests.

LESSON 22

This lesson, concluding the second section of the Catechism (devoted to the commandments of God and of the Church), corresponds to Lesson 36 of the Old Catechism. Q. 293, explaining the third commandment of the Church, adds an important phrase not found in the former Q. 397. This phrase qualifies the commandment by stating that we are strictly obliged to make a good confession within the year "if we have a mortal sin to confess." This brings out the theological doctrine that, as far as the law of God and the general law of the Church are concerned, a Catholic is never obliged to go to confession unless he has some mortal sin that must be confessed—not even in the hour of death. Q. 294 points out more fully than the former Q. 398 the reasons for the advisability of frequent confession.

Q. 295, explaining the obligation of the paschal duty, points out that Holy Communion must be received *worthily* in the course of the Easter season. A

person would not fulfill the law by receiving the Holy Eucharist unworthily, as is expressly stated in the Code of Canon Law (Canon 861). Q. 296 designates the Easter season in the United States, the fourteen weeks extending from the first Sunday of Lent to Trinity Sunday, and corresponds to Q. 401 of the Old Catechism.

Q. 297 explains the fifth commandment of the Church in the form in which it is now given, "to contribute to the support of the Church," instead of the previous "to contribute to the support of our pastors." The former wording seemed to limit the obligations of Catholics to the priest, church, and school of their own parish; in the Revision it is pointed out that their duties include financial assistance also to the diocese and to the Holy See.

The explanation of the Church's marriage legislation, the subject of the sixth precept of the Church, is much more exact and detailed in QQ. 298-303 of the Revision than that of the Old Catechism in QQ. 403-407. Q. 298 states briefly the present-day legislation regarding the ceremony to be observed at the marriage of a Catholic, at least under ordinary circumstances—the presence of an authorized priest and two witnesses. Q. 299 mentions two of the Church's prohibitions, marriage with a non-Catholic and marriage with a near relative. Q. 300 points out three reasons why the Church forbids mixed marriages: the liability of domestic misunderstandings, the danger to the faith of the Catholic party, and the neglect of the religious education of the children. Q. 301 states that for a good reason the Church will give a dispensation from the laws prohibiting mixed marriages and the marriages of near relatives. It should be noted that this same principle holds also regarding other prohibitions of ecclesiastical law. Q. 302 is intended to correct the false impression of many Catholics that the Church forbids marriage in Lent and Advent. The answer points out that what is forbidden in these periods is not the marriage itself but great external ceremonies, including the Nuptial Mass. Finally, Q. 303 explains the Nuptial Mass, as did Q. 406 of the Old Catechism.

High School Religion

MY RELIGIOUS TRAINING IN HIGH SCHOOL

EILEEN McINERNEY

Emerson Street
Pittsburgh, Pa.

Miss Eileen McInerney, class of 1943, Sacred Heart High School, Pittsburgh, submitted this account of the personal fruit of her course in high school religion. The entire senior class of 62 students wrote similar papers; Miss McInerney's is selected for publication. She professes to be nothing more than a typical Catholic high school graduate, seeking to perfect her natural talents through personal effort and splendid cooperation with her teachers. Her religion teacher says that she has "a unique way of integrating her activities of life with her religion." As background for the preparation of her paper, she read extensively in the files of the JOURNAL OF RELIGIOUS INSTRUCTION. The religion teachers of Sacred Heart High School have taken graduate work in the subject at Catholic University. The University has approved the first two years of the religion course; the third and fourth year courses have been submitted for approval. A religion text is used only in the third and fourth years. Sacred Heart High School never slightes the religion period; five periods of 45 minutes each are given every week.

Behind me are three and a half years of good, solid Catholic teaching of my faith. I cherish this. It's mine, wholly and entirely. No one has the power to take it from me. And when I think of all it has meant to me, I feel deeply grateful and thankful for my treasured possession.

I admit that some people can be, and will be, doubtful about these statements. I agree that some people will ask, if not verbally at least subconsciously, whether a religion course could mean that much to an average high school girl. Nevertheless, I hope that, if such a person should read this article, he or she will accept it for the time being as a sincere feeling of gratitude on my part, and then later on perhaps take the opportunity of inquiring into the course and its effects more fully.

Before developing details, I would like to give a brief outline of Sacred Heart's religion course as presented to the students of the school. The high

school course is based entirely on the principle of *Sanctifying Grace*. It begins with the concept of Creation and branches off into the study of man on the natural and supernatural levels. Before the first unit is covered the foundations of the preternatural gifts, the natural and supernatural levels, and the glorious mystery of the Incarnation have been deeply inculcated in the spiritual life of the youth.

Then follows a thorough teaching of the *Moral Law*, the enrichment of the doctrine that God is our Father, and the establishment of an appreciation of the Sacramental System. The student learns that a continual participation in the Sacraments will make him an "alter Christus."

In the third year, the pupil is brought into a direct and full contact with Christ through a study of His life in "Christ the Leader" by Father Russell. Religious duties are raised to a plane of love where Our Lord becomes a living factor in the daily decisions and problems of the Catholic youth.

The fourth year affords a true concept of the nature of man, a right idea of the purpose of human existence, and a proper appreciation of the economic order in the total scheme of life. In this last year of the course, which is the culmination of all its teachings (and which I am now studying), the whole practical ideal of conduct toward God and neighbor as held up by Catholicism is taught. It ripens and enriches and encourages the fructifying of the seeds that it has sown. The student is introduced to wider implications of the Catholic Moral Standard. The chief emphasis is upon the concept of the family, of God as our Father, of Christ as our Elder Brother, and of all humanity as one great family.

This is a very brief and undeveloped sketch of our religion as given to us. This outline does not have in it the richness and fullness of the course itself. Writing cannot communicate the scope of comprehensive knowledge it affords. It is only by daily study of the course that one gets the real fruit of its labor.

It is with joy and interest I wish to explain more

completely what I have written in the first paragraph. This can be summed up clearly and concisely in one word—guidance. This word was used as a primary factor in an article written by Mr. Kelly in last September's JOURNAL OF RELIGIOUS INSTRUCTION. The fact that he centered his entire theme around it shows its importance.

"The desired end of guidance," wrote Mr. Kelly, "is the all-round development of the whole being of the child . . . an increase in wisdom and age and grace with God. . . . It is most necessary during the high school years. . . ." I do not have this author's great learning nor the depth of his wisdom. I have only a few years of high school experience still fresh within me and not yet completed. These few years have helped me to realize partially why Mr. Kelly was prompted to write on such a vital subject.

I went into my freshman year with all the burning eagerness and curiosity of a young heart. So did sixty others with me. In them and in me was a white heat of conquest. We were no longer children. We wanted to prove our worth. We were out to conquer. There were no such things as being defeated or submerged. Our ship was on its way. Of course, it was tossed frequently and relentlessly by the waters of life. How often I was hurt! How often I was puzzled! How often I was almost lost! And in my most dire need, when I was in the deepest throes of childish despair, my religion came quietly, swiftly, unfailingly to the rescue—a protecting beacon light on my sea of darkness.

Religion class at Sacred Heart is the class of the day. There, with explicit teaching, the mind arrives at truth, and in this manner errors are corrected, problems are solved, consciences are cleared, resolutions are made. Those students seeking enlightenment find a real joy in learning truth.

I do not think there is any other time in life when the problem of the inquisitive mind shows itself with more persistence than in high school. The desire to do right when it is more convenient and easier to do wrong is often put to a test. To a youth it is a most

disconcerting temptation. When principles such as these are involved there are only two views—the right and the wrong. There's a weighing and debating; then your religion comes silently into the picture—the Life of Christ, the Incarnation, the "alter Christus"—and the weighing and debating are at an end. Your question has been firmly and definitely decided for you. The right way is Christ's way. His way is *your* way. Often it isn't easy. It cuts deeply sometimes. But the spiritual buoyancy in your heart after triumph more than compensates for the struggle.

There are hundreds of different problems that continually arise in the life of an average student. How to cope with them is a tremendous task. I have often found the burden of them heavy on my shoulders, and these were the times, as I have written, of being hurt, of being puzzled. With all sincerity and truth I can say that it was my religion that solved my problems in a real Catholic way. A little time with God, a little thought of God was all I needed—and that my religion fully and most wonderfully gave me.

Other things go into the making of the effects of our religion course. I believe that we have the true essence of Catholic living, not only in our Holy Hours, our visits, our morning Masses, and our retreats, but also in the spirit of the school. Our goal is to be more and more qualified spiritually with Sanctifying Grace. That is the principle upon which our religion course is built. It has inculcated that ideal into our minds and hearts, and we are striving daily toward it. We shall not be hampered, nor misled, nor halted. Nothing shall deter us, and above all, "nothing shall separate us from the love of God."

The course is fast drawing to a close for me. Real appreciation of it can only be made when you realize that in a short time you will have it no longer. But the truths it has taught shall live forever. I shall think of my high school religion course always as my steadying hand, my beacon light, my guidance. My foundations in the Catholic faith have been sunk deep. Would that some day I shall be able to build a "lofty tower"!

OUR QUEST FOR HAPPINESS

OUTLINE OF THE COURSE OF STUDY FOR HIGH SCHOOL RELIGION

REVEREND CLARENCE E. ELWELL, Ph.D.

Catholic School Board
Cleveland, Ohio

A careful perusal and study of the four outlines will reveal that the course forms a unit, logically, psychologically and theologically.

THE PLAN: OUR ENTIRE RELIGION IN A SINGLE STORY

The four years of this Course of Study in Religion for High School are so planned that all the units of the four years form one single story: "Our Quest for Happiness," that is, the story of the Love which created (1st year), redeemed (2nd year), sanctifies (3rd year), and beatifies (4th year) us. The purpose of the course is to prove to the students the immensity of God's love for us and to lead them to a life based on the knowledge that man's greatest happiness comes from the absolutely unselfish love of God in return for His goodness. This is the motive suggested both by St. Augustine and the Catechism of the Council of Trent.

The *fundamental doctrines of our religion*, therefore, in the narrative and historical sequence in which they are found in the Apostles' Creed (or the Bible or the Liturgy, for they are all the same), are the basis on which this course is planned. The sequence is that recommended by St. Augustine in his *De Catechizandis Rudibus*.

The *twelve articles of the Apostles' Creed*, divided throughout the four years in sequence, are the framework for the course. The first article of the Creed (God the Father and Creation) is the focal point of the first year. The second to sixth articles (concerning Christ, the Incarnate Redeemer) are the basis for the sophomore course. The eighth to tenth articles (Holy Ghost, Church, forgiveness of sins) form the main work of the third year, and the seventh (judgment) and eleventh and twelfth articles (resurrection and eternal life) are the core of the senior outline.

All other parts of our religion (and we have tried to omit no matter of knowledge or practice) have been correlated with these basic doctrines, being treated as a logical outgrowth of the doctrine from which they flow or on which they depend. The moral code (i.e., commandments and precepts), the sacramental system, the history of the Church, the Sacred Scripture, Christian virtues, supernatural and natural, habits and practices, etc., etc., have thus been fitted into this outline. The surprising discovery which resulted from this plan was that the Commandments, the Sacraments, the Scripture, and most of the other parts of our religion taken in their ordinary sequence, fit without distortion into the framework and sequences of the Creed.

FRESHMAN YEAR

In the *Ninth Grade* (subtitled: *Our Goal and Our Guide*), the year begins by discussing man's yearning for happiness, the purpose for which we exist, life's goal, and our aids to that goal (Unit I, *Our Guides to Our Goal*: Reason—a Natural Guide; Faith—the Master-Guide). Then we study the Liturgical Year as a dramatic demonstration of what we must know, believe, and do to receive the grace to reach our goal (Unit II, *Our Illustrated Guide Book—The Liturgical Year*). After this we take up a detailed study of God: His nature, perfections, etc. (Unit III, *Our Source and Our Goal*), and follow it up with the story of God's love for us shown in creation and our proud unfaithfulness to Him in the Fall, together with the story of His goodness in restoring hope to mankind with the Promise of a Redeemer (Unit IV, *Love, Fride and the Promise*). In the following unit as a preface, we sketch in quickly the fulfillment of that promise in the Incarnation and Redemption, and then pass on to the channelling of the redemption to us by the Church through the Sacraments in general and Baptism in particular (Unit V, *We Make a Promise and God Gives Us Faith*). The final unit of the Freshman Year (Unit VI, *The Rules for a Successful Quest*) presents the basic principles of morality and the first three commandments, these latter as logical sequence of Unit III, which showed us God's perfections.

SOPHOMORE YEAR

In the *Tenth Grade* (entitled: *Through Christ, Our Lord*), after a quick survey of the first part of the story of Redemption as told in the Freshman Year, we expand that section of the story which was only briefly sketched in at the beginning of the Freshman Year (Unit V), namely, the story of the Redeemer, His promised coming and His Incarnation and Birth (Unit I, *The Promised One Appears*). This is followed by a study of the Fourth Commandment, the proper observance of which was demonstrated for us by the thirty years of the Hidden Life (Unit II, *In His Footsteps*). Next follows the Public Life, studied directly and chronologically from the New Testament (Unit III, *The Redeemer, His Message and Credentials*). Unit IV (*The Promise Fulfilled*) studies the Passion and the Redeeming Death from the New Testament, also Grace; the next two units study the Love of the Incarnate Son as demonstrated in the Eucharist, Unit V (*From the Rising of the Sun*) dealing with the Eucharist as the sacrificial continuation of the Redemption in the Mass, and Unit VI (*The Gift of Divine Love*) treating of the Incarnate Son as our Food and Physician in the Sacrament of the Holy Eucharist.

JUNIOR YEAR

In the *Eleventh Grade*, the course is entitled: *The Ark and the Dove*. Here the juniors again make a quick review of the parts of the story expanded in Grades Nine and Ten, and then pass on to the doctrine contained in the third section of the Creed: the Holy Ghost Who sanctifies us and makes us partakers of the fruits of Redemption (also Confirmation), (Unit I, *The Dove*), and that other aid in *Our Quest for Happiness*, the Church, the *Mystical Body*, of which Christ is the Head and the Holy Spirit the Soul (Unit II, *The Ark*). As a part of or as a sequel to this unit, the story of the Church through the ages can here be chronologically summarized by inserting Unit V (*Epochs in the History of Our Church*). This is followed by the next article of the Creed, the forgiveness of sins, in which the

Sacrament of Penance is studied in connection with the doctrines of the Holy Ghost and of the Church (Unit III, *The Plank after Shipwreck*). The next unit (Unit IV, *I and My Fellow-Travellers*), dealing with the commandments of the Second Tablet (except the 6th and 9th, which are expanded in the senior year), discusses particularly our social obligations to the members of the Mystical Body, actual or potential.

SENIOR YEAR

The *Senior Year* is entitled: *Toward the Eternal Commencement*. After a short review of the story of the preceding years, we begin by studying the life of her who is an indispensable aid in *Our Quest for Happiness*—*Mary, the Mediatrix* of the grace of the *Redemption* (Unit I, *Our Life, Our Sweetness and Our Hope*). This is followed by the seventh, the eleventh, and twelfth articles of the Creed during the month of November, together with the Sacrament of Extreme Unction (Unit II, *A Senior Looks into the Future*). The following unit (Unit III, *The Great Choice*) deals with the choice of our state in life to insure success in *Our Quest for Happiness* and discusses the last two Sacraments, Holy Orders and Matrimony; while the final unit (Unit VI, *The Clear Eye and the Clean Heart*) shows the reasons for, and the value of, the sixth and ninth commandments in "Our Quest for Happiness."

The entire course, accordingly, is one single story, repeated in outline each year, with successive parts expanded in succeeding years. This spreading of doctrine, Sacraments, Liturgy, Scripture, etc., throughout the four years makes it easily possible to secure the repetition necessary to fasten important points in the memory and to reduce practices to habit. It also makes it possible to justify the things we are told to do as logical conclusions from the doctrines we profess.

The *Chart* showing Division of Subject Matter, which will be found at the front of each outline shows how the subject matter, instructional and formational, has been divided and located. It should be studied carefully by teacher and students as it shows the interrelation of all the parts of our religion.

The second part (i.e., the formational material) has not found its way into the outline as much as it was hoped it would. Because of its crucial importance (works are needed as well as knowledge and faith), the teacher should study ways and means of introducing this material throughout the entire year, leading the students to the group and individual exercise of the virtues, supernatural and natural, needed in a Christian life.

GENESIS OF THE PLAN: THE PROBLEM

In beginning to plan this course of study the first question which presented itself was: "What Should We Teach in the High School Religion Course?" The answer depended on the guiding principle.

The *Basic Principle* used in the selection of subject matter was that during the four years of high school we should give the students:

(1) a complete, logical and inspirational *knowledge* of their religion in conjunction with . . .

(2) *training* in those habits, mental, moral and physical, which are needed to reduce their knowledge to habitual action. The high school course should be comprehensive and independent of the completeness of any past or future instruction or formation.

REASON FOR ARRANGEMENT OF SUBJECT MATTER

Using this as a guiding principle, an attempt was made to list all the possible subject matter so as to avoid the omission of any important point. The Doctrines of the Church (Creed), the Sacraments, the Commandments and Precepts, Liturgy, Scripture, Church History, Hagiography, Apologetics, virtues, vices, habits, practices, etc., etc., were all listed in their usual sequence. The *chart* at the beginning of each outline shows the result. From this *chart* it became readily apparent that it would be easily possible to spread the teaching of doctrine over four years, following the sequence of the Creed, and at the same time also to spread the teaching of the moral code, of the Sacraments, of Prayer, Liturgy, Church History, etc., over the four years; each of these also retaining their

ordinary sequence and, *mirabile dictu*, correlating perfectly with the doctrines being taught.

As a result, it is possible to do something which is usually forgotten, namely, to connect the doctrines we believe with the things we are taught to do (i.e., with the commandments and Sacraments). The consequence in the students' mind is a new appreciation of the reason for and the necessity of the Christian moral code, and also a thrilling and startling realization of the beautiful unity of our religion: doctrines and morals, scripture and liturgy, theory and practice.

In the recent past the tendency has been to stress morals and de-emphasize the doctrinal teachings of the Church. The practice is against all sound tradition and has led to bad results. Sound Christian morality can never be achieved *unless built on the bedrock of sound Christian doctrine*. Doctrine must come first, logically as well as psychologically. It is what we believe that makes it reasonable for us to do what Christianity says we must do to attain the purpose of existence. This is the reason why the Creed was made the basis of this Course in High School Religion.

As for the matter of morality, we have adopted the procedure used by St. Thomas Aquinas and explained in the introduction of the *Secunda Secundæ* of his *Summa*. He presents all moral matters, including the Commandments, under the head of the Seven Basic Virtues: Faith, Hope, Charity; Prudence, Justice, Fortitude and Temperance. This places the accent on the positive side, that is, on the formation of good habits.

THE METHOD

The *Outline* leaves the teacher free to adopt any method in the teaching of religion that he or she deems fit. A straight lecture method, however, should be avoided, and the pupils are to be encouraged to contribute as largely as possible in discussion and individual and group assignments.

Introduction.—Each Unit begins with an Introduction in which the teacher presents some thoughts which will lead to the subject matter to be handled.

Diagnostic Exploration.—In order to ascertain what the students already know about the topic and thus avoid deadly repetition, on the one hand, and the danger of being too deep and advanced, on the other, each Unit is prefaced with a short diagnostic exploration. The teacher may add any questions he thinks necessary, and, on occasion, the diagnostic exploration may precede the Introduction and, by showing the pupils how little they know, be used as strong motivation for intensive work. By allowing the pupil to talk, the teacher can check on existing knowledge, permitting those who know to teach those who do not know and awaken interest.

Vocabulary Check.—At the head of some Units a *vocabulary check* has been inserted. Even where it is omitted, the teacher should run through any unusual words which are to be met, and drill for meaning and spelling.

Objectives.—There are *General Objectives* for the *four years*, at the beginning of the *Freshman Outline*; there are *Objectives* for *each year* at the head of each book, and *Objectives* for *each unit* at the beginning of the Unit. If the course is to be a psychological Unit, it must be taught in the light of these objectives which bind Unit to Unit and year to year.

Suggested Assignments and Activities.—At the head of each Unit there is a list of assignments which may be made or activities which may be arranged. The clever teacher will use them to make the class interesting, to insure individual work, to vary method and approach. They are mostly only suggested, and a wise teacher will be able to think of ten more for every one listed.

Textbook.—The *Outline* may be taught with or without the aid of an assigned textbook. At the head of each Unit *References* are given to the pertinent chapters in Cassilly's "Doctrine and Practice." Graham's "Faith for Life" follows the outline better than Cassilly, and perhaps could be used to best advantage in Grades Eleven and Twelve. The teacher is warned, however, to avoid the devastation caused by forcing the student to memorize all or most of the answers. Very few

answers (such as definitions, defined doctrines, etc.) need be memorized verbatim.

Correlation.—The supreme objective of every school subject is the *Glory of God*, to be secured by assisting the pupil to become so like God as to be deemed worthy to be united to Him for an eternity of happiness. Therefore, *Religion* should be the heart and center of our education. It should affect every other school subject.

Accordingly, it is strongly recommended that the Religion teachers for each grade should call a meeting of all the other teachers of that grade at the beginning of each year and of each Unit, and inform them of the subject matter which they intend to handle and work out with them correlations and integrations of subject matter and assignments, and even of objectives Unit by Unit. For example, the General Science teacher can support the proofs for the existence of God in Grade 9 (Unit I), the English teacher could handle some of the Marian poetry in Grade 12 (Unit I), the Latin teacher could use the Eucharistic Hymns of St. Thomas in Grade 10 (Unit VI), or other passages on the life of Christ. The Art teacher will find opportunities in every unit of every year to decorate the school and the classrooms with appropriate subjects. Hundreds of other possibilities will occur to any alert, experienced teacher.

Moreover, the teachers should do all in their power to encourage the students to acquire the virtues and habits and to adopt the practices and devotions which they need; especially such as are suggested by the subject matter being handled at the time.

The aim of this Course in Religion is *not Christian knowledge*, but *Christian living*—the habituation of the student to the practice of the virtues of Christ, His Blessed Mother and the Saints (through Faith, Hope, Charity; Prudence, Justice, Fortitude and Temperance, the Beatitudes, the Evangelical Counsels), to which end may we be assisted by God, Father, Son and Holy Spirit!

OUR QUEST FOR HAPPINESS

CHART SHOWING UNITS AND SEQUENCE FOR THE FOUR YEARS OF HIGH SCHOOL RELIGION

	FRESHMAN YEAR	SOPHOMORE YEAR	JUNIOR YEAR	SENIOR YEAR
	God, the Creator	Christ, the Incarnate deemer	The Holy Ghost, The Church	Toward the Eternal Com- mencement
UNIT I.	<i>Our Guides to Our Goal</i> 7 weeks Desire for Happiness, guides to it: Reason and Faith; Scripture and Church	<i>The Promised One Appears</i> 5 weeks Protoevangelium, Incarnation and Nativity	<i>The Done</i> The Holy Ghost and Con- firmation 5 weeks	<i>Our Life, Our Sweetness and Our Hope</i> Blessed Virgin, her life, etc. 7 weeks
UNIT II.	<i>Our Illustrated Guide Book</i> 2 weeks The Liturgical Year as a dra- matic summary of faith and morals	<i>In His Footsteps</i> Fourth Commandment 3 weeks	<i>The Ark</i> The Church, Second, Third, Fifth Precepts (Unit V may be inserted here) 9 weeks	<i>A Senior Looks into the Future</i> The Last Things and Ex- treme Unction 7 weeks
UNIT III.	<i>Our Source and Our Goal</i> 4 weeks God, His Nature, perfections; The Trinity	<i>The Redeemer; His Message and Credentials</i> 10 weeks Public Life of Christ to Pas- sion (Exclusive)	<i>The Plank after Shipwreck</i> 6 weeks Forgiveness of sins, Penance	<i>The Great Choice</i> Choice of State in Life; Holy Orders and Matrimony 8 weeks
UNIT IV.	<i>Love, Pride and the Promise</i> 5 weeks Creation, the Fall and the Protoevangelium	<i>The Promise Fulfilled</i> 8 weeks Passion, Redemption, Grace	<i>I and My Fellow-Travellers</i> 10 weeks Fifth, Seventh, Eighth and Tenth Commandments	<i>The Clear Eye and the Clear Heart</i> Sixth and Ninth Command- ments 2 weeks
UNIT V.	<i>We Make a Promise and God Gives Us Faith</i> 5 weeks Sacraments and Baptism in particular as the remedy for the Fall	<i>From the Rising of the Sun</i> 5 weeks Sacrifice of Mass, Third Com- mandment, First Precept	<i>Epochs in the History of Our Church</i> 6 weeks Synopsis of Church History (May be taken after Unit II: <i>The Ark</i>)	<i>Electives</i> Apologetics, Church History, Catholic Action, Catholic Etiquette, etc. 12 weeks
UNIT VI.	<i>The Rules for a Successful Quest</i> 6 weeks Basic principles of morality and duties to God (First Three Commandments)	<i>The Gift of Divine Love</i> 5 weeks The Eucharist as a Sacra- ment—Fourth Precept		

RELIGION INVADES THE LATIN PROGRAM

REV. EDMUND J. BAUMEISTER, S.M.
University of Dayton, Ohio

Every discussion of the objectives of Latin lays emphasis upon the idea that the study of Latin gives to the student an understanding of an ancient culture that helps him to interpret the social conditions prevailing today. In the field of education it is a generally accepted principle that history helps us to understand the present. Let us apply this principle to determine the nature of the objectives of a high-school Latin course.

Early Christian education reached a high point in the medieval university, where all the lectures were delivered in the Latin language. During this period and for a long time afterward, Latin was the mark of an educated man. Latin was the language, not only of theology and philosophy, but also of law, politics, science, and literature. Much of the important business of the day was likewise transacted in this language. Ecclesiastical and civil clerks had to know Latin in order to record various pronouncements, decrees, contracts, and current events for the archives. In fact, our expression "clerical work" is traced back to this time when such work was generally done by candidates for the priesthood, who were specially qualified because of their knowledge of the Latin tongue. This tradition persisted all through the Renaissance. Latin continued to be the language of all the fields of learning. In the seventeenth century Christian Thomasius was dismissed from a university faculty for daring to lecture on science in his vernacular German. In 1727 Hutcheson is said to have given the first lecture in English at the University of Glasgow. All this demonstrates clearly that in these schools Latin was intensely *practical*. Naturally, the grammar schools (the secondary schools of those days) reflected this tradition.

The first secondary school in the American colonies was the Boston Latin Grammar School, opened in 1635. Its function, like that of its European antecedents, was clearly preparatory. The very next year

Harvard College was opened, and the grammar school served as its "prep" school. Both the grammar school and the college were founded primarily for religious purposes. The colonists wanted an educated clergy. That these colonists were deeply religious-minded is evinced by their first educational legislation, the Massachusetts Ordinance of 1647, more popularly known as The Old Satan Deluder Act. Their religious spirit found expression in the establishment of the first secondary school and the first college. Thus, the Latin grammar school became a preparatory institution for Harvard and the ministry. Latin was definitely the principal subject, and again it was essentially *practical*, since the candidates for the ministry needed it for college and study of the Scriptures.

As time went on and life in the colonies became more complicated, the academy and the high school in turn gave less emphasis to Latin. Science, mathematics, and the modern languages were gradually introduced. Latin was still studied by those who wished to go to college, but mathematics and science were looked upon as being more practical, and Latin was advocated for its disciplinary and cultural values. Toward the end of the nineteenth century the idea of democracy in secondary education took on increasing importance, and schoolmen were asked to re-examine the secondary school offerings in terms of "preparation for life as well as preparation for college." The Committee of Ten in its report gave a characteristic answer: "What prepares best for college, prepares best for life." They had in mind the disciplinary force of such studies as Latin. They listed the "classical" curriculum first.

With the advent of the scientific movement in education there was a good deal of experimentation in regard to the relative values of the subjects in the curriculum. As a result of these experiments the theory of "formal discipline" and automatic transfer of training were given a rude setback. Since Latin was most intimately associated with the origin of this theory, it lost greatly in popularity at this time. People failed to make a distinction between mental discipline of any kind and the exaggerated claims that had been made in

favor of "formal discipline," and, consequently, whatever had been associated with formal discipline fell into disrepute with many educationists and psychologists.

While the *disciplinary* value of Latin continued to be stressed, there came a renewed emphasis upon the *cultural* values, many of which had already been adduced by the leaders of the Renaissance. Many definitions of culture have been advanced in this connection. Perhaps the one quoted by White in his latest book, *Teaching of Latin*, should be satisfactory here. White asserts that this definition by Auguste Desclos "will be approved by teachers of Latin:"

"Perhaps the best definition would be to say that culture is what remains when you have forgotten everything. What is it that remains? Many things: the understanding quickened and deepened. . . a breadth of outlook . . . a catholicity of sympathies . . . a refinement of taste . . . an appreciation of beauty . . . a delicacy of feeling . . . a sense of measure . . . a modesty of judgment . . . a critical habit of mind . . . the habit of taking nothing for granted . . . of thinking for oneself . . ."

To this idea of culture is frequently added the appreciation of an ancient civilization, and the assistance that an understanding of this culture gives to a proper interpretation of our own culture. By some writers this is described as a "social" value of Latin, or a contribution of Latin to the social sciences.

Perhaps the most obvious values of Latin are the linguistic values. A study of Latin increases the English vocabulary and makes it more intelligible. The understanding of Latin grammar contributes to a clearer understanding of English grammar. It facilitates the study of other foreign languages. It develops a mastery of language, the ability to use related words with a proper discrimination between the finest shades of meaning, that is hard to acquire in any other way. These are among the most immediate and direct values of a well-taught Latin class. They are the ones least challenged by the opponents of the classics.

Such are some of the common objectives listed for high school Latin. What are they worth? The answer is not too simple. Objectives must be evaluated in

terms of those for whom they are set up. For purpose of clearness, let us limit the present discussion to the first two years of Latin in the high school. This would seem to be a reasonable limitation in the opinion of Dorrance White. In his *Teaching of Latin* he writes: "We must remember that from seventy-five to eighty per cent of the first-year pupils will drop Latin at the end of the second year. It is for the benefit of this majority that we must direct our classroom activity and shape our syllabus." In our Catholic high schools where Latin is quite commonly obligatory, the falling off at the end of the second year is still greater. A recent Ohio survey shows that in that State eighty-five per cent of the students discontinue Latin after the second year. It is all the more important for us, then, to keep this group in mind in appraising our objectives.

Another important point to be borne in mind is the wise recommendation of the best curriculum theory of the present time. If it is good theory, it is just good common sense. Its very sane and simple advice is this: *instead of beginning with the subject matter, begin with the pupil.* We've all been shouting at our educational meetings: "We should teach pupils, not subjects." Are we putting it into practice consistently? If so, our procedure should not consist in saying we have Latin in the curriculum; let us list our objectives. No, the procedure should be reversed. We have pupils to educate. What do we want to do for them? What are their problems in the rapidly changing environment in which they live? The answers to these questions will be the starting point for the choice of subject matter.

What are some of the answers to these questions? What are some of the problems of our high school freshmen and sophomores? What are some of the abilities that they need to meet these problems? The complete answer would imply a discussion of the whole program of studies. To limit ourselves to the present subject, we may say that some of the answers are the ability to understand other cultures and civilizations and to interpret modern cultures in terms of these cultures, the ability to use a broad working vocabulary with proper discrimination, the ability to express one-

self clearly and forcefully, the ability to master other languages, the ability to think clearly and perseveringly, to carry oneself through taxing thought processes.

After the objectives or purposes are clearly defined, the next step is to choose suitable means to realize them. If the old subject matter seems best as it was organized in the past, then it should be so used. If not, then it should be either rejected or reorganized in such a way that it will best realize the objectives. Here is the crucial point in our problem. Let us tackle it with courage. What are the best means of realizing these objectives?

In the first place, our pupils should be given the ability to understand other cultures or civilizations and to interpret modern cultures in terms of these. Is Latin the best means of doing this, even for Roman culture? How many teachers of Latin can honestly say that they have acquired their understanding of Roman civilization from their reading of Latin rather than from English commentaries? It is true that some of the modern high school texts have done an excellent job in introducing stories of Roman life in the first years, but isn't it just as true that even the students who use these texts get their understanding of Roman life more from the "discussion" of the translation and the "digressions" of the teacher than from the actual reading of the Latin? Wouldn't these discussions and this information be much more functional, if they were reserved to the social studies period and used in a thorough discussion of a modern problem? Used merely as a digression, they are likely to give the impression that they are merely stories, and consequently they may not be fully appreciated. Furthermore, isn't the objective one that all students should realize, whether they study Latin or not? Perhaps it would be better to relegate such discussion to the social studies period, and use the time to learn Latin more "thoroughly" for some of the other purposes more intimately connected with a two-year course.

Then there is the increased English vocabulary resulting from the study of Latin. Experiments show that students who study Latin are far superior to non-

Latin students in their ability to recognize words derived from Latin. An experiment is hardly necessary to prove that. It's just as obvious that the student who studied astronomy, either formally or informally, knows more about it than one who hasn't studied that subject. There are other experiments, however, which show that, if in a non-Latin class there is a regular period for word study, the inferiority to the Latin classes in this respect seems to vanish. Is it necessary, then, to force poor students through all the complicated declensions and conjugations in order to increase their vocabulary, when simple word studies can accomplish the same results almost painlessly?

The same may be said of the increased understanding of English grammar growing out of the study of Latin. If the testimony of teachers of foreign languages is reliable, it isn't so much an "increased" understanding of grammar, as the first "dose" of grammar to be administered to the unsuspecting victims. Wouldn't it be more sensible to give a straightforward course in English grammar that would be more purposeful and functional? Does not the labyrinthine path of complicated declensions and conjugations confuse many of the students, when the more direct path of English grammar would be very helpful?

Another objective that deserves mention is the mental discipline which strengthens the power of the individual to concentrate on the fine shades of meaning in different words and constructions. Is this best realized through Latin? Some educators seem to think that there is reason to believe that this and other objectives would be better realized by a study of Greek. The disciplinary value resulting from the study and use of the multiple variations of nouns and verbs is common to both Greek and Latin. Much of the vocabulary is common to both, and practically all the complicated terms of the biological and physical sciences are derived from the Greek. Even from the standpoint of culture, it is urged that Greek literature is richer than Roman, and that the latter is largely a "borrowed culture." In July, 1942, a group of educators in England issued a report complaining of the fact that only two

per cent of the pupils working for the school certificate were studying Greek. They recommended testing the possibility of having Greek replace Latin as the first of the classical languages to be undertaken by the secondary school. In part their report reads as follows:

"Among the advantages claimed for Greek are its finer literature, the fact that it contains not only more vital ideas for the modern world but more interesting and easy reading matter for beginners (including the New Testament), the greater lucidity, beauty, and expressiveness of its language (still spoken today by millions in the Levant, with surprisingly little change in 2,000 years), its greater attraction for science pupils through its humanist and renaissance spirit, and its special appeal to the young through the freshness and inspiration of Greek thought and discoveries. These claims deserve investigation.

"The claim that Latin has greater value because it has in the past contributed more words to the English language needs reviewing in the light of our rapidly increasing scientific vocabulary, which is almost entirely derived from Greek. The study of Greek may be found, too, to have a more unifying effect on the curriculum, linking up history, geography, poetry, drama, philosophy, theology, mathematics, biology, physics, and art, all either born in Greece or owing much to Greek ideas in their infancy."

In view of the foregoing assumption that the objectives should be set up and defined clearly before we decide what subject matter we shall use to realize them, there seems some reason for hesitating between the choice of Latin or Greek. Is there nothing to swing the balance one way or the other? Probably one of the best answers to this question appeared in a recent article entitled "Subject Matter Aims and the Supreme Aim of Education" (*Catholic Educational Review*, September, 1942). In this masterful article Dr. Elwell writes:

"This supreme aim of education, then, should always be on the threshold of consciousness in the teacher's mind; it should also be explicitly visible in our courses of study, our textbooks, our methods, our practices and procedures.

"... The question accordingly is justified: Is there an ultimate aim in each specific branch, and is it the same for all branches? The answer, of course, has already been given above. Certainly there is a supreme aim of education, which is identical with the supreme aim of life, which again is the increase of the external glory of God by helping human beings to participate by grace in the nature and life of God. Consequently all subjects have the same ultimate aim.

"... Language was given to us by God as a means to convey and preserve truth and wisdom. But God is Truth, and God is Wisdom. . . . Therefore, we must learn language well so that we may be able to hear and understand and communicate the truth which alone can enable us to live so as to give God the glory which is His right and our duty."

This suggests overwhelmingly that we take for our two-year course Latin in preference to Greek, but not the traditional Latin course. If we are interested merely in the ability to "hear, understand, and communicate the truth," Greek would seem to be just as effective. If, however, besides the mere ability to "hear, understand, and communicate the truth" we are interested in the Truth itself, why should we not adopt a two-year Latin course, based on the Latin of the Church? *It seems an anomaly to take refuge in pagan literature (often falsehood for Christians) to develop the ability to understand and communicate the truth.* We talk a good deal about "integration." Why not integrate the ability to understand and communicate with the Truth itself, which is both the immediate and ultimate object of that ability? In the Latin of the Mass we have direct contact with Infinite Truth and Wisdom. In the Latin of the Masses for the Sundays and holydays we have one of the finest opportunities for integrating dogma, moral, and worship with growth in English vocabulary and understanding of grammar at the same time that we are teaching a new language with all its other incidental benefits. Is there any genuine objective of the traditional two-year program that cannot be realized in such a course?

These ideas are not new in the literature of Catholic education. Repeatedly there have been articles in our periodicals and reports at our conventions. Energetic teachers, following the conviction of this logic, have issued publications to reduce it to practice. Such are *Liturgical Latin* (Wilfrid Diamond), *Ecclesia Latin Reader* (Sisters of St. Joseph), *Liturgical Latin* (Otto Kuhnmuensch, S.J.), and *Missal Latin* (by the writer). Busy teachers who have not the time for original composition are seizing upon these publications to realize their objectives.

If these teachers want their schools to be inspected, they should be able to state their objectives clearly and succinctly. As mentioned earlier in this paper, the newer educational policies, such as those found in the *Evaluative Criteria*, encourage schools to state their own objectives. Some objectives are suggested in this manual, but these may be rejected, modified, or supplemented. To explain this more fully it may be well to reproduce here the objectives suggested by the *Evaluative Criteria*.

In marking the checklist items and evaluations, due consideration should be given to the differences in achievement which may be reasonably expected because pupils have studied the language for different lengths of time.

CHECKLIST

There is definite evidence that pupils are developing or have attained desirable skills, habits, knowledge, understandings, abilities, tastes, and appreciations in such respects as the following:

1. Knowledge of vocabulary.
2. Knowledge of the structure of the language.
3. Reading the language extensively and understanding it readily.
4. Increased ability to read the language at sight.
5. Reading and interpreting different kinds of literature written by a variety of authors.
6. Increased understanding and effective use of English.
7. Understanding the civilization of the Greeks and Romans.
8. Appreciating the contribution and relationship of Greek and Roman culture to modern life.
9. Understanding similarities, differences, and relationships among languages.

To the writer it seems that, at first sight, there may be some room for doubt about the retention of the fifth, seventh, and eighth of these objectives in a course based upon Church Latin. On further reflection, however, it may be urged that different parts of the Masses represent different authorship of the Latin text. The Prefaces and Sequences of the Mass offer excellent illustrations. Popular hymns and other readings from ecclesiastical writers may easily meet the requirement in the second year.

The seventh and eighth objectives would not fit into a Liturgical Latin program. These may accordingly

be modified or relegated to the courses in social studies.

For a course in Liturgical Latin it would seem imperative to supplement the objectives as stated in the *Evaluative Criteria*. The following are here suggested for further examination and possible adoption as such, or with modifications consonant with local circumstances:

10. Better understanding of the Mass and related services (Benediction, the Sacraments).
11. Ability to assist more intelligently at the Mass, etc.
12. Better understanding of the social significance of the Mass in modern times.
13. Better understanding of the dignity of the language of the Mass.
14. Better appreciation of the unity of Catholic worship through the preservation of the Latin language.
15. Understanding that Latin is a living language in the Church; the language of philosophy, theology, the Encyclicals, Roman decisions, etc.
16. Better understanding of early Christian civilization and its effects upon Roman civilization and contemporary life.
17. Better understanding of liturgical art.
18. Better understanding of liturgical chant.

It is to be noted that some of these objectives would be best realized with a double or fused period in which Latin and religion might be brought together. This would be highly practical in the last semester of the second year, especially in those schools devoting a semester to the Mass or Liturgy in the religion course of studies. The writer would be anxious to find volunteer teachers and supervisors for an experiment in this field. If other experiments in fusion have been valid, both the Latin and the Liturgy course should be gainers, because the study would become more functional (Liturgy in its original Latin, and Latin for a clear and inspirational purpose), and because it avoids much overlapping. Integration of a complete two-year course in religion with doctrinal treatment synchronized with the Liturgical Year and the progress of the students in Latin would be more difficult to work out, but the idea seems to have possibilities.

Others of the objectives suggested appear more adapted to a Liturgy club, if there is only an isolated Latin period each day. These are particularly the ob-

jectives involving liturgical art and liturgical chant. In the "fused" periods these might readily be introduced to a limited degree.

Such, in short, are some of the possibilities of our two-year Latin course. With these reduced to practice, our ultimate aim does seem to be reflected in our subject matter aim. To quote Dr. Elwell's article again:

"Every subject, then, can and must converge on the one, central objective of life and of education, on the unifying principle which gives coherence to the whole, and intelligibility and direction to the parts; to the principle, namely, that the supreme aim of education is the glory of God by the divinization (may one say it?) of the human race."

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(By Sister M. St. Clare, I.H.M., "Church and School, How They Aid in Developing Musical Youth," in *The Catholic Choirmaster*, Vol. XXVIII, No. 4, December, 1942, p. 165.)

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